بسم الله الرحمن الرحيم

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Research is the vital stream of life in the realm of insight and science. Its dynamism leads to generation and expansion of knowledge borders and neglecting this area, makes knowledge sleeping and lifeless, and the first consequence of this sleeping is ignorance. In these very days, we are witnessing the modern ignorance, which roots in absence of sound and lucid research in different areas.

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ORIGINAL RESEARCH PAPER

A Comparative Approach to the "Trinity" from the Perspective of the Holy Quran, the Bible and the Lord of the Church

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ARTICLE INFO	Abstract
	***SUBJECT AND OBJECTIVES*:** The issue of the "Trinity" is one of the most important and complex doctrinal principles of the Christian world and because of the many intellectual and philosophical difficultas that this belief entails, Christian scholars have faced serious challenges and in interfaith dialogue, this issue is always mentioned as one of the problems that the Christian intellectual system and ideas face. *METHOD AND FINDING*: Many factors have been involved in the formation of the doctrine of the Trinity among christians, including the thoughts of Paul and Greek philosophy. The irrationality of the Trinity is now considered one of the prerequisites for the denial of Christianity among scholars of various religions. Therefore, recognizing the truth of the Trinity and the justifications of its acceptors along with examining the consequences of accepting the Trinity is one of the issues that this research which was carried out by a qualitative method and using library studies and reviewing of scientific documents, try to discover it. *CONCLUSION*: The results of this comparative research indicate the rejection of the doctrine of the Trinity based on the sources of monotheistic religions and rational arguments that show that this belief is not divine and is rooted in heresies that have entered the religion of early Christianity.

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Introduction

The books that the Christian Church considers sacred form the concept of the Bible, which is divided into two parts: the Old Testament and the New Testament, and the last part begins with the four Gospels. In addition to the Gospels, this section includes the works of the apostles and several other epistles, which are also attributed to the apostles, and finally ends with the "Book of Revelation" or the "Apocalypse".

In the division of the Bible, the first part is known as the Old Testament and the second part is known as the New Testament. The famous Old Testament contains 36 books and treatises, and Christians have attributed its compilation to Jewish prophets by the time of Moses to the time of Jesus.

Also, the New Testament, which the world's most famous Christians believe in, has 27 books or epistles, and Christians cite the compilation of some parts of it to the disciples of Jesus and the other parts to the leaders of the early Christian period.

According to another division, the New Testament can also be classified into the following two sections:

1. Historical Journeys: Including "Gospel of Matthew", "Gospel of Mark", "Gospel of Luke", "Gospel of John" and "Acts of the Apostles".

2. Scientific Journeys: It includes the other part of the New Testament, which is the letters of the leaders of early Christianity, and because the precepts of some of the Christian beliefs are expressed in it, it is called "Journeys" or scientific chapters, which are the "Epistles of Paul" as the founder of contemporary Christianity. *(Eshagh Khoeini, 1985: 332-333)*

In general, the Christian Church calls the biblical collection of Old and New Testaments "Bible", which is derived from the Greek word "Byblos", of which is the meaning book.

The Bible contains the Christian religious beliefs and principles, which is called "Canon" and in Greek means scale, and in this sense, the Bible can be considered a scale of Christian beliefs. *(Ashtiani, 2011: 14)*

Thus, the Christian Bible is composed of the Old and New Testaments, which include the Torah and some of the various epistles, and the New Testament, which contains the four Gospels of "Matthew", "Mark", "Luke", "John" and it is also "Acts of the Apostles" and the numerous letters and "Book of Revelation", which is according to what has been explained, this article tries to explain this category in the Holy Quran, the Bible and with the Lord of the Church, focusing on the "Trinity"; but before entering the topic, it is necessary to clarify the relation of some of the concepts in Christianity that are related to this category as an entry to explain the debate.

The Christian Organization and its Rites

Christianity is divided into three major denominations: Catholic, Orthodox, and Protestant. The most important Christian denomination is the Catholic denomination, followed by the Orthodox and Protestant denominations.

Apart from these three major denomination, other religions emerged in Christianity, numbering as many as 150 denominations and religions. The largest Christian denomination today is Catholic, which the pope is its leader. *(Moballeghi Abadani, 1997: 784)*

There are also about 360 denominations in Christianity, each of which has its own beliefs and is hostile bias to each other. *(Kashif al-Ghita, 1974: 241)*

Another point is the main rites and rituals of Christianity, which are briefly mentioned:

- Baptism: It is a holy bath and wash *(Fazai, 1982: 258)* and is a purification from sin which is called "Repentance" in Islam. This is done to

prepare the Christian person for honor and to move in the kingdom of God presence.

- Eucharist: The most important rites and rituals of the religion of Christ are considered to be eating bread and drinking wine, which is done in remembrance of the revival of the covenant with Christ, and its root is eating the bread and wine that Christians believe Jesus did on the last night of his life with the "Apostles". This custom is performed every Sunday among Christians; but later it was stopped every week and now it is done once a year.

- The Rite of Adolescents Entering into Christianity and Membership in the Church: According to this rite, the adolescents go to the priest and ask for forgiveness, and strengthen their faith and covenant with Christ and his teachings, and as a result, find the right to participate in the "Eucharist". *(Challaye, 1967: 452)*

- Confession of Sin, Expression of Repentance and Forgiveness of Sins: It is obligatory for every Christian to confess his sin to a priest; of course, this religion is not common among Protestants. *(Molland, 1989: 70)*

- Anointing: It is a ritual that the priest prepares the person of the last moment of his life for the afterlife with special prayers and holy olive oil.

In addition to these rites and ceremonies, it is necessary to state that belief in the hierarchy and ranks of Christian clergy and respect for clerical officials from the pope to local priests are essential to the religion of Christ. *(Nozari, 1996: 52-53)*

The Concept of "Trinity"

In explaining the monotheistic approach and expression the People of the Book, the Holy Quran says:

Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah". If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah'sWill)". (Quran, 2: 64)

The word "Trinity" is derived from the Latin root "Terry. Netas". In Christianity, this word refers to the doctrine of God in the form of father, son and soul. Christian missionary James Hawkes describes the "Trinity" as follows:

The divine nature is one of the three equal Hypostasis; It means the God of the Father, the God of the Son and the God of the Holy Spirit. God the Father is the Creator of the whole universe through the Son and the Son, the sacrificer and the Holy Spirit, the cleansing; but it should be known that these three Hypostasis are one action. (Hawkes, 2015: 344)

Shahrestani also writes about the "Trinity":

Christians placed the triple Hypostasis for God and said that the God is a single essence; that is, it is self existence, has no volume and does not fit in place. So he is one in terms of essence it is single and three in terms of Hypostasis and the meaning of Hypostasis is traits; traits such as existence, science and life; that is, "Father", "Son" and "Holy Spirit", in which only science was incarnation. (Shahrestani, 1956, Vol. 1: 285)

The issue of the "Trinity" was also common in many pre-Christian religions; examples

include Brahmins, Iranians, Egyptians, Greeks, Romans, and Chaldeans; *(Rashid Ridha, 2014, Vol. 6: 567)* of course, the "Trinity" is not in the sense that is known to Christians.

In Hinduism, the greatest and most famous worship is "Trinity". In this ritual, three gods are worshiped in the Sanskrit language "Trimurti", which are as follows:

- Brahma: God of creation and the creator of the whole
- Shiva: God of death and total deadly
- Vishnu: God of life and protector of the whole

The Brahmins believe that the absolute existence and the whole soul of the Brahman-Ātman have appeared in three manifestations and are manifested in these three gods, each of whom is engaged in his own action and work. *(Noss, 2013: 276)*

The Three Hypostases

One of the definitions that is directly related to the "Trinity" is the term, the three Hypostases that it is necessary to examine each of these three Hypostases separately to reveal how to believe in the "Trinity" and "Deism" of these three.

Hypostases has Greek roots and means the way of existence; that is, three ways for the existence and action of God. These are the Father, the Son, and the Holy Spirit.

Father in Arabic language means father and in Christian culture, the Father is the name of God, who is eternal and the Creator of the universe. He is the God who has determined the destiny of the world from the beginning.

His name in the Old Testament is "Yahweh". *(Noss, 2013: 276)* Some, citing the text of the Old Testament, believe that Yahweh is the only father of a group of human beings.

Robert Hume, a researcher in the history of religions, writes:

> *In the Old Testament, the specific name of God is Yahweh. In 28 places in the Torah,*

there is an explicit or implicit teaching that God is a father. However, he is the only father of a group, such as the Israelites, or the father of those who fear him. (Psalms, 103: 13) There is not a single instance in the Torah that says that God is the universal father of all human beings. (Hume, 2012: 353)

Christ mentions God as "Heavenly Father" and said to His apostles: When you pray, say, "Our Father in heaven! Blessed be upon your name". *(Matthew, 6: 9)* In some references from Christ, instead of the God's government, the state of my father is expressed. *(Matthew, 29: 26)*

Some scholars believe that Christ, in his allegories and some interpretations to express the ultimate divine mercy, in contrast to the Jewish teachings that portrayed God as an excuse and avenger, it interprets the divine essence to the father. *(Nouri, 1984: 85)*

The term father for God has been used in many ancient literatures. In Greece and Rome he is called "Zeus" and in India "Deus" is called the father. In Egypt, Pharaoh was called the Son of God and was often referred to as the incarnation of God.

Many ancient kings called themselves the Son of God and sometimes God Himself. The title of God has been used to justify His mercy and love; as in the Gospels, God is often referred to as the Father through Christ.

Modern Christians believe that Christ claimed to be the Son of God. Not only in his trial in the Jewish Council; rather, he made this claim many times before the trial, and usually referred to God as my father. The most important reason for this belief is expressed by the words of God at the baptism of Christ, who said: You are my beloved son, I am pleased with you. *(Mark, 1: 11)*

In the "Acts of the Apostles", Christ is often called the Son of God. *(Miller, 1981: 46)*

Some Christian scholars introduce with verses in which Jesus identifies himself as the Lord of the Shabbat *(Matthew, 12: 8)* and the bread of life *(John, 6: 35)* or says: Whoever believes in me, if he is dead, he is alive, and whoever lives and believes in me will never die, *(John 11: 25)* or the fact that I and the Father are one, (John 10: 30) they know a proof of the divinity of Christ. *(Munger, 1962: 34)*

Finley, a Christian thinker, writes about the concept of Christ being the Son of God, emphasizing the oneness of God and the absence of a physical wife and child: Christ was born by Mary only from perspective of the body, and the title of Son of God is not related to his birth from Mary.

This leads us to one of the most important mysteries of the Bible, and that is that Christ was the Son of God from the beginning, even before the creation of the world. *(Finley, 1981: 24)*

He appeared in the body with reference to verses like God, *(First Epistle to Timothy, 3: 16)* God was in Christ, *(Second Epistle to the Corinthians, 5: 19)* Christ was in the image of God and became in the likeness of men, claiming that the Bible also knows Christ as God. *(Epistle to the Philippians, 2: 5)*

Referring to this verse from the "Gospel of Matthew" which says that the Father has given me everything and no one knows the Son except the Father, this author writes: Jesus has clearly stated that the essence of the Son of God is one of the mysteries that No human being can understand this, in other words, only God knows the depth of this mystery. *(Matthew, 11: 27)*

With this statement, he considers the divinity of Christ beyond the scope of human understanding and considers it necessary to accept it despite his opposition to reason or at least lack of rational proof.

William Horden is another Christian scholar who believes in the use of words such as God, Lord, Savior, and only

Son about Christ. These terms have been used by Christians to clarify their belief that God has revealed Himself to man in a unique way in Christ. *(Horden, 1989: 10)*

On this basis, after the death of Jesus, they made him the Christ and then the Lord, who is equal in nature to the Creator God.

Along with Christ, there is another person called the Holy Spirit, who does not have an independent nature at the first; but gradually this factor also creates a divine personality that exercises power alongside God the Father. The character of the Holy Spirit (Old Testament) in the Christian church was completely transformed.

In these epistles, the Spirit of God has no separate identity and never pretends to be a divine being; rather, like the power emanating from God, it affects human beings and often leads to their power. The prophets and men of God are influenced by the Holy Spirit and the power of miracles or are able to forecasting. *(Ashtiani, 2011: 335)*

The Bible speaks of the Holy Spirit in various terms:
- The Third Hypostases: Because the third Hypostases is one of the three divine Hypostases.
- Spirit: Because he is the creator and inventor of life.
- Holy: One of his special tasks is to sanctify the hearts of the believers.

Accordingly, the Spirit of God and the Spirit of Christ are so named because of their love for God and Christ.

In the Bible we can see the characteristics of the Holy Spirit, which indicates the fact that he has a true personality, teaches, *(Luke, 12: 12; John, 14: 26)* speaks *(Matthew, 10: 20; Mark, 13: 11)* and guides *(Matthew, 4: 1; Luke, 4: 1)* and these attributes cannot be attributed to an unknown force; rather, they belong to one person. *(Khachiki, 1982: 56)*

The Holy Spirit is the supporter of the apostles in spreading the faith; because he is the spirit of truth that

originated from the Father. Christ said: Peace be with you; For I send unto you the Comforter, which is the pure Spirit of God. He is the source of all truths, he comes from my father and tells you everything about me. *(John, 15: 26)*

Factors Influencing the Spread of the Belief in the "Trinity"

1. Paul

One of the people who played an important role in the promotion and spread of the religion of Christ is a person named Paul, *(Al-Sheikh, 2000: 39)* whose letters are next to the Gospels in terms of authenticity and in the Bible with the two names of Paul meaning "Small" and "Saul" is called him in the proper sense; but before he converted to Christianity, he was a fanatical Jew who severely persecuted Christians; but later, as a result of a revelation he quotes, he converted to Christianity and changed his name to Paul.

The Bible describes his revelation as follows:

Paul, still threatening and blowing on the disciples of the God, came to the chief ruler and asked him to send letters to the synagogue in Damascus, that if any of the denomination of Christ, whether male or female, found him, he should be bound and brought to Jerusalem, and on the way, when he came to Damascus, suddenly a light from heaven shone round him, and he fell to the ground, and heard a voice saying unto him, Saul! Why are you persecuting me? Said: Who are you? God said: I am Jesus whom you are persecuting; but get up and go to the city, where you will be told what to do. (Acts of the Apostles, 9: 1-9)

Paul influence on Christianity was so great that the Christian community called him the second founder of Christianity. *(Noss, 2013: 613)*

One of the reasons for Paul sanctification in the Christian world is that his thoughts and opinions made the Christians universal; because he created certain divine principles that established the spiritual works of Jesus' principles in the consciences and souls of his followers. *(Noss, 2013: 614)*

Referring to Paul familiarity with the Greek language and his influence on Greek philosophers, Hawkes writes:

> *Referring to the epistle of Paul which recounts the "Gospel of Paul"; it turns out that Paul views are close to the Greek "Trinity" and the ideas of Philo, a philosopher born 20 years before Christ. (Hawkes, 2015: 230)*

Some scholars believe that the apostles of the first Christ who knew him intimately were far from the "Trinity"; Saint Peter the Apostle, for example, saw Christ as the only man to whom revelation was given; but Paul disagreed with the first disciples of Christ, believing that Christ was higher than man and that he was an example of a new man born of God. *(Wajdi, 1967: Trinity Article)*

The following are examples of Paul words that express his views and have had a significant impact on the expansion of the "Trinity":

- Christ is a heavenly being who has a divine nature and essence; but he has humbled himself, accepted the human face and body, and descended from heaven. *(Noss, 2013: 614)*
- Christ was born from generation of David, and became known by the power of the Holy Spirit, the Son of God. *(Epistle to the Romans, 1: 3)*
- Christ is a cursed God to bring believers out of the curse. *(Epistle to the Galatians, 3:10)*
- Christ had divinity from the beginning; but he deprived himself of all its benefits and became

a slave and became like a human being. *(Epistle to the Philippians, 2: 6-7)*

2. Plotinus

Some contemporary scholars speak of the influence of Plotinus views on Christian beliefs; among them is Jaspers, who writes: The three Hypostasis of Plotinus in the single sense, the intellect and the spirit of the world, gave way to the three Hypostasis of the Christian religion, and the relations of the three Christian Hypostasis with each other and the idea of the creation of the world replaced the thought of Plotinus.

3. Greek and Eastern Philosophy

The French sociologist Gustave Le Bon writes about the influence of Christianity on the Trinitarian doctrine of Greek and Eastern philosophy: Christianity continued to evolve in the first five centuries of its life by absorbing philosophical, religious, Greek and Eastern elements, and thus a mixture of Eastern beliefs; Egypt and Iran, in particular, which had spread to European lands around the first century, and accordingly the people adopted a new "Trinity" called the Father, the Son and the Holy Spirit instead of the old "Trinity" of Neuropeter, Genoa and Nero. *(Sobhani, 1996: 38)*

4. Imitation of Polytheists

Voltaire, a French writer, believes that Christians did not have complete faith in his divinity until three centuries after Christ, and that the idea was gradually established that this idea was founded by imitating pagans who worshiped mortals creatures.

5. The Character of Christ in Creation

One of the issues that led to the acceptance of the idea of the divinity of Christ is the special creation of the Jesus, which took place without a human father. The Holy Quran has answered this question in the form of a contradiction and as follows:

"The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be", And he was". (Quran, 2: 59)

6. Christian Groups and the "Trinity"

According to the verses of the Holy Quran, when God asks Jesus as a negative question whether he commanded people to make themselves and his mother two gods, it can be understood that the issue of the divinity of Christ in his time and that of the Prophet People have been raised. *(Ref: Quran: 5: 116-117)*

In general, in the face of the issue of the Christian trinity, they are divided into three main categories, which are called followers of radiation, followers of emergence, and adherents of composition:

- denomination that the main problem for them is that if Christ is the true God, how can a person really be followers of radiation called to believe as the light shines and different levels of lighting, God in different stages of manifested himself to Christ and the Spirit Holy appeared; Christ is in the lower stage of God, and the Holy Spirit is the Spirit of God in another stage.

- The other group who believe that the otherworldly nature of Christ is somehow intertwined with His worldly nature is followers of emergence.

- Some also believe in the composition of "Father", "Son" and "Holy Spirit" and believe that soul and body are mixed.

Justifications for Accepting the "Trinity" and its Opponents

Christian scholars who have accepted the "Trinity" have given various justifications for it; among them is Augustine, who wrote a book on the Trinity entitled "On the Triune Hypostasis".

Karl Jaspers expresses Augustine view as follows: Augustine never forgets a point and repeatedly states it with complete insistence; The fact that God does not fit into thought and language is unique, no idea can reach him, and every thought or assumption about him is incorrect. The mystery of the Triune Hypostasis is based solely on revelation and the Bible. *(Jaspers, 1984: 75)*

Thomas Aquinas, one of the Christian saints, in his book on rejecting the misguided denominations, introduces the ultimate simplicity and unity of the divine essence; *(Russell, 2011: 847)* but at the same time, he accepts the "Trinity". This Christian theologian, by violating the most obvious rational precepts, allows the community of contradictions.

Bertrand Russell quotes him as saying:

> *Natural intellect is deficient in divine affairs. This intellect can prove a part of religion; but it is not able to prove its other components. The intellect can prove the existence of God and the survival of the soul; but the proof of the "Trinity" and the Last Judgment was not made by him. (Russell, 2011: 845)*

In summary, many other Christian scholars, such as Karl Fender, have been around for centuries, despite the emergence of the doctrine of the "Trinity"; they have not yet been able to find a rational reason for it; But merely rely on certain biblical expressions in this regard.

On the other hand, in the Christian world, there are thinkers who oppose the "Trinity" and work to reform it; among them was Artemon, who taught some of his followers that Christ was the only human being who had received the forgiveness of the Holy Spirit more than any other. There was nothing wrong with understanding this belief; but because he denied the divinity of Christ, the church did not accept it.

Sabilos also believes:at the first, God revealed himself as the Father, then as the Son, and finally as the Holy Spirit, and therefore the Father, the Son, and the Holy Spirit were not three Hypostasis who existed together in eternity in a divine essence; rather, there were three forms or three names by which God manifested Himself and became known.

This belief agrees with the eternal oneness of God and denies the eternal son of Christ. According to this approach, Christians needed a savior who was not just a lasting manifestation of God's power; but also to be alive and to live forever, which of course, was rejected by the church. *(Miller, 2003: 201)*

Will Durant also believes that modern Christianity has derived many of its beliefs, especially on theology, from the atheistic and pagan thoughts of the time; beliefs developed after Christ and by some apostles such as Paul not only did not abolish polytheism; rather, he sheltered it in himself and brought it to life. *(Durant, 2012, Vol. 4: 696)*

Monotheism and the "Trinity" in the Bible

There are expressions in the Gospels, some of which refer to monotheism and some to the "Trinity"; Including the narration in which Christ was asked: What is the most important commandment of God? He replied: The command that says: O people of Israelites! Listen, the only God who exists is our God and you must love him with all your heart, soul, mind and strength. The questioner said: Master, you are absolutely right, there is only one God and there is no other god besides him. *(Mark, 112: 28-34)*

Other things that are stated in the Bible about the monotheism of God are:

- Eternal life is to know you as the one true God and Christ you have sent. *(John, 17: 3)*
- O Israelites! Hear God, your God is one and there is no other God. *(Mark, 2: 29)*

In contrast, phrases from Christ are quoted that carry the "Trinity"; that Christ said to His apostles at the end of His life: I have been given all the powers of heaven and earth, so go and make all nations my disciples and Baptize them in the name of "Father", "Son" and "Holy Spirit" and teach new disciples to obey all the commands I have given you. Rest assured, wherever you go, I am always with you. *(Matthew, 28: 18-20)*

Sentences such as "I and the Father are one", and the Father is in me, and I in the Father", *(John, 10: 22 and 40; Ibid, 14: 3)* and what is said in the "Gospel of John" is a proof for those who believe in the "Trinity", and that there are three witnesses in heaven who testify: The Father, the Son, and the Holy Spirit are one. *(John, 5: 7)*

Problems of the "Trinity"
1. Opposing the Rule of Reason

In a general classification, three assumptions can be made for the "Trinity":

- True Unity and Plurality of Mental: This possibility is compatible with monotheism; But Christians do not accept it.
- True Plurality and Mental Unity: This possibility requires polytheism.
- Both True Plurality and True Unity; This assumption requires contradiction, because the concept of unity and plurality are two contradictory concepts, and the combination of the two in a single instance is impossible considering the conditions of contradiction.

As Allameh Tabatabai has pointed out, the combination of true unity and true plurality is impossible if the gender of plurality and unity is the same and, for example, both types of unity are personal or type or gender. *(Tabatabai, 2006, Vol. 14: 35)*

In other words, if the believers in the "Trinity" were present to consider the oneness of God as figurative and to

consider the "Trinity" to be real or the "Trinity" to be figurative and monotheism to be real, the problem would be simple; but the strange thing is that they both know the truth.

It is in this case that they are faced with an unreasonable problem; because the equation 1=3 is not acceptable to anyone; this is why they believe that the "Trinity" should not be accepted by the standard of reason; But should be adhered to by the standard of worship and the heart.

It seeks such issues that the separation and alienation of science and religion in Christian logic is reasonable and acceptable.

2. Opposing the Teachings of the Gospels

In some Gospels, there are phrases from which the "Trinity" is derived; but by referring to all the verses and teachings of this holy book, one can understand the opposite.

Accordingly, the testimony of Christ to his humility towards God *(Matthew, 11: 27)* is his ignorance of the time of the resurrection *(Matthew, 24: 37)* and the fact that the father is greater than the son, *(John, 14: 28)* it is one of the teachings that denies the "Trinity".

The New Testament also states that believers are children of God; *(Matthew, 5: 9; Luke, 20: 36)* Such interpretations are figurative; But Christians consider them to be true about Christ and figurative about other believers.

3. Opposing the Words of Christ

In order to remove any ambiguity about his worship, Christ has repeatedly emphasized his servitude, which is mentioned in the Holy Quran; Including the following two verses:

- *"When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom", and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me. For Allah, He is my Lord*

and your Lord: so worship ye Him: this is a Straight Way". *(Quran, 43: 63-64)*

- *"Christ disdaineth nor to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant, He will gather them all together unto Himself to (answer)".* *(Quran, 4: 172)*

4. Opposition to the Holy Quran

The Holy Quran censures Christians for their "Trinity" and attributes infidelity to them *(Ref: Quran, 4: 73)* and denies his divinity by stating some of the human characteristics of Christ. God has called the "Trinity" an exaggeration and asks the People of the Book not to say anything about God other than the truth. The following verses deal with some Quranic descriptions on this subject:

- *"Christ the son of Mary was no more than a messenger; many were the messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His signs clear to them; yet see in what ways they are deluded away from the truth".* *(Quran, 5: 75)*
- *Say: "Will ye worship, besides Allah, something which hath no power either to harm or benefit you? But Allah, He it is that heareth and knoweth all things".* *(Quran, 5: 76)*
- *"O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him:*

so believe in Allah and His messengers. Say not "Trinity": desist: it will be better for you: for Allah is one Allah: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth, And enough is Allah as a Disposer of affairs". (Quran, 4: 171)

The result is that if everything in the heavens and the earth belongs to God; So there is no other god who wants to be next to this god.

The Lineage of Christ

The last article of this article is the lineage of Jesus Christ, which is mentioned in different interpretations and some of these interpretations refer to his lineage. In general, what is stated in the scriptures as a lineage for Christ cannot be consistent with his divinity, which is examined and analyzed in three areas.

1. The Gospels

The lineage of Christ is expressed in the Gospels in various ways:

- Son of David: The sick called Christ by this name for healing *(Matthew, 9: 27)* and all the people confessed that Christ was the son of David. *(Matthew, 12: 23; Ibid, 15: 22)*

- Son of Joseph: Joseph is mentioned in some Gospels as Mary fiancé or wife; *(Matthew, 2: 11)* Although some of the Gospels are skeptical of being the son of Joseph, *(Luke 3: 23)* others explicitly cite this relation. *(Matthew, 1: 23; 20: 16; John: 1: 45; Ibid, 6: 42)*

- Son of Mary: The Gospels agree on the mother of Christ. The story of the descent of the angel (Holy Spirit) on Mary and her pregnancy while she was praying is mostly quoted in the Gospels. *(Matthew, 1: 18; Luke, 1: 35; Ibid, 2: 5)*

- Son of Man: This is the most common description Christ has used of himself. *(Matthew, 8: 20; Mark, 2: 28; Luke, 6: 5)*
- Son of God: This ratio is also true of the Gospels. *(Matthew, 4: 3; Luke, 1: 35; Mark, 1: 1; John, 1: 34)* Bible commentators consider the mystery of God to be the Son of God. *(Bible Introduction: 121)*
- Christ Warns Against Distortion (Tahrif): So you invalidate the word of God by imitating what you have done, and you do a lot of things like that. *(Mark, 7:13)*

5. The Epistles of Paul

This part of the Bible speaks less of the lineage of Christ than the Gospels. In "Epistles of Paul", Christ is called the Son of Man; but he relies more on being a child of God.

In this collection, Christ has preserved both his divine and human aspects; *(Epistle to the Romans, 1: 1-4; Hebrews, 2: 5)* of course, in some passages Paul is described as God and is described as follows: The fathers are from the Israelites, and from them Christ became body, and God is above all things forever. *(Epistle to the Romans, 9: 5)*

6. The Holy Quran and Hadiths

Many verses and hadiths introduce Christ as the son of Mary. The Holy Quran introduces Jesus as the word of God, a spirit from God and the prophet of God. *(Ref: Quran, 4: 171; Ibid, 5: 57)*

The interpretation of the child of God is one of the most hated interpretations in Islamic literature and has been rejected in religious texts.

It is understood from the Quranic verses that in the Arabian Peninsula, a group of Christians believed in the divinity of Mary, and the Holy Quran invalidates this issue and using the phrase of Jesus son of Mary, denies in many verses the illusion of the

divinity of Christ and his mother; Including the following verse:

> *"And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah?" He will say: Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden". (Quran, 5: 116)*

Conclusion

References to authoritative historical sources and conclusive rational arguments are evidence of the inaccuracy of the "Trinity" belief. The justifications offered by Christian scholars for accepting the "Trinity" also face serious problems.

The Holy Quran explicitly opposes this issue and considers it as one of the distortions that has occurred in the beliefs of Christians. Today many scholars, some of whom also believe in Christianity, have critically studied the beliefs of Christians, and have acknowledged the irrationality of the "Trinity", which in the findings of the present study provides some evidence for this, it was pointed out.

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ORIGINAL RESEARCH PAPER

Analysis of the Social Characteristics of the Jews in the Holy Quran

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ARTICLE INFO	Abstract
 	SUBJECT AND OBJECTIVES: This article, discusses the behavioral and moral characteristics of Jews; Such as betrayal of the divine covenant, hiding the truth and closing the way to serving God, lying, stinginess, fear and so on. These characteristics were the reason for their deviation and confrontation with the prophets of Israel; Because they dealt severely with the prophets in order to oppose the invitation of the prophets and to oppose their movement, as a result of which they were killed, displaced and degraded from the position and virtue that God had created for them. ***METHOD AND FINDING***: In this article, an analysis of the social characteristics of the Jews in the Holy Quran is presented, which with the aim of presenting the identity of the Jewish community such as their name, language, living areas, travels and religion, Have a theme. In the continuation of the article, the lessons and teachings learned from the story of the Jews in the Holy Quran and the ways to protect the Islamic society from the danger of the Jews were examined; Among other things, studying the personality and beliefs of Jews and getting to know them in the face of their intellectual and psychological aggression can help Muslims.

CONCLUSION: The results of the research show that the Jews are a Bedouin nation that has strict rules in life and despite adhering to ancient civilizations such as Egypt and Canaan, they still adhere to their principles of life and beliefs. The Jewish people, though receiving many divine blessings through the prophets; But they did not believe in the blessings of God and distorted their religion.

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Introduction

The Holy Quran is a reliable source that every Muslim should resort to it on all his circumstances. This divine source introduces the Jewish community in many of its noble verses and speaks of their history, culture, religion, and psychological and behavioral characteristics; Therefore, it is necessary to know the Jewish people and their characteristics through the verses of the Holy Quran.

It is the Holy Quran that opens wide horizons for us to understand clearly the details of the Jewish social life and their behavioral, moral and religious conditions.

Research Questions

The main question of the research is:

- What are the social characteristics of Jews in the Holy Quran and what lessons can be learned from it?

The sub-questions of the article also include the following questions:

1. What is the identity of the Jews in the Holy Quran and what is their situation?
2. What is the Quranic view on the causes of the deviation of the Jews?
3. What lesson has been learned from the social characteristics of the Jews and how can it be used in Islamic society?

Research Purposes

This research seeks to achieve the following goals:

1. Understanding the reality and nature of Jewish life in its important aspects
2. Identify the causes and reasons leading to the deviation of the Jews
3. Analysis of the social characteristics of the Jews in order to prevent its creation in the Islamic society

Allah says:

"Has not the Time arrived for the Believers that their hearts in all humility should engage in the

remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime; But long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors". (Quran, 57: 16)

The subject of the Jews in the Holy Quran is repeatedly mentioned in the Holy Quran and the characteristics of their social life are comprehensively stated, including identity, language, living areas, moods and behaviors, prophets, beliefs and psychological and behavioral characteristics. Some of these features are mentioned.

The Etymology of the Jews

The Jewish people have several names, including the children of Israel, the Jews, the Hebrews, the followers of the Torah, and the People of the Book.

Among these names, the Holy Quran mentions three names: the Israelites, the People of the Book, and the Jews. As to why this people are called Jews, some commentators believe that this name was given to them after the incident of Miqat Musa, on Mount Sinai; As Mofazzal quotes:

- My sir! Why did they call the people of Moses Jews?
- He said: Because God says: We have guided you; As your orientation will be to us. *(Majlisi, 1983, Vol. 53: 5)*

After that, the name of the Jews spread among the Israelites and remains to this day. Other commentators believe that they were named "Jews" because they belonged to Judas, the fourth son of Jacob.

Jewish Words

Jewish society, like other human societies, uses language in its intellectual, social, and cultural systems. The most

important language used by the Jews from the beginning until today is Hebrew. The beginning of the Hebrew language dates back to the 10 century BC.

After the Torah was revealed to Moses, the Bible became the source of the Hebrew language; Of course, in the 5 century BC, the Hebrew language gradually weakened until it was replaced by Aramaic.

Damaged Identity

The Quran states that the Jews belong to the prophets of God. They are descendants of Abraham, and on behalf of Abraham they descend to Jacob, the son of Isaac, who was the son of Abraham:

> *"All food was lawful to the Israelites, except what Israel Made unlawful for itself, before the Law (of Moses) was revealed. Say: Bring ye the Law and study it, if ye be men of truth".* (Quran, 3: 93)

Their origins go back to Sam, the son of Noah, and their religious affiliation with Moses, who played an active role in achieving the achievements of the Jewish people.

The Jewish people were introduced with long suffering and widespread jihad in order to create a united nation that would exercise divine rule on earth by God.

Therefore, we find that they have attained great virtue; But not only did they not appreciate these divine blessings; Rather, they used it as an excuse to consider themselves superior to other nations, citing this factor as a reason for committing crimes and spreading corruption.

The Jews in Egypt

Jacob and his sons migrated to Egypt from the land of Canaan in the 17 century BC, where the Israelites settled and reproduced until their numbers multiplied and the years in a special social, politically, economic and security situation; the conditions created for them by

the ruler of Egypt at the time, so when Joseph said to them:

> *"Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: Enter ye Egypt (all) in safety if it please Allah". (Quran, 12: 93)*

At the same time, the security situation of this people after the death of Jacob and Joseph and the emergence of Pharaoh as the ruler of Egypt, became a state of torment and persecution. Pharaoh treated them like slaves; Especially in irrigating crops, building palaces and providing services to palace dwellers.

He also weakened them to the point that he killed their sons and kept their wives. So Pharaoh was a terror to the Jews, and they remained in this bitter state until God sent Moses to them in Judaism.

After this change of circumstances, the situation for the Jews changed from weakness to strength on earth and from slavery and humiliation to glory and honor, and they came to the rule and authority that God gave them through Moses; then the divine command reached Moses to take the Israelites from Egypt to the land of Palestine at night:

> *"By inspiration we told Moses: Travel by night with my servants; for surely ye shall be pursued". (Quran, 26: 52)*

So Moses and his people, followed by Pharaoh and his soldiers, went out and met each other in a region, and the divine miracle happened at that time; as the Holy Quran says:

> *"And when the two bodies saw each other, the people of Moses said: We are sure to be overtaken. (Moses) said: By no means! my Lord is with me! Soon will He guide me! Then We told Moses by inspiration: Strike the sea with thy rod. So it divided, and each separate part became like the huge,*

firm mass of a mountain, And We made the other party approach thither. We delivered Moses and all who were with him; But We drowned the others". *(Quran, 26: 61-66)*

Jewish Trip to Palestine

After these events, Prophet Moses went to Palestine with his people, which was the home of the ancestors and divine messengers. On the other hand, it was the Pharaohs who rebuked and confronted Moses; because they abandoned a happy life and suffered a bad fate. The Holy Quran depicts the divine currents that surrounded them in this way and says:

> *"And We gave you the shade of clouds and sent down to you Manna and quails, saying: Eat of the good things We have provided for you: (But they rebelled); to us they did no harm; But they harmed their own souls".* *(Quran, 2: 57)*

And when Moses was on his way to Palestine, he received the divine command to go to the mount Sinai to receive the Torah through revelation; So Moses was absent from his people for 40 nights, and after him he chose his brother Aaron as his successor; But when he came down from the mountain, he saw what the people saw from turning to worship the calf, and he became angry with them.

Moses continued on his way to Palestine with the people; But the inhabitants of Palestine became aware of the Israelites and their movement, and stood in a position that prevented them from landing in their land. It seemed to the Israelites that the Palestinian people wanted to fight them, and as usual, the cowards could not fight them.

> *"They said: O Moses! In this land are a people of exceeding strength: Never shall we enter it until they leave it: if (once) they leave, then*

shall we enter. (But) among (their) Allah-fearing men were two on whom Allah had bestowed His grace: They said: Assault them at the (proper) Gate: when once ye are in, victory will be yours; But on Allah put your trust if ye have faith". *(Quran, 5: 22-23)*

The Arrival of the Israelites into the Holy Land

During the period of the Israelites wandering and astonishment, Moses and Aaron died, and Joshua ibn Nun took over the leadership of the Israelites.

At that time the Israelites invaded the land of Canaan[1] and settled in their houses and palaces. Their entrance was through killing, destruction, and methods of oppression and immorality; However, God commanded them to enter the Holy Land in such a way that the service of God would be revealed; but they disobeyed God's commands, and this is one of the psychological characteristics of the Jews. The result was that because of this disobedience, a severe punishment descended on them from heaven:

"And remember We said: Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good; But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly". *(Quran, 2: 58-59)*

After that, the Assyrians conquered the kingdom of Israel

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1. The people of Canaan are of Semitic descent and settled in southern Syria and Palestine and controlled it until it became known as the land of Canaan.

and Judah; so the government of Israel fell and the Jews were scattered in different places.

Migration of Jews to Yathrib

After various wars and conflicts, Jewish tribes migrated to Yathrib; Including Banu Qaynuqa, Banu Nadir and Banu Qurayza. There is news that the Jews knew from the Torah about the appearance of the Prophet of Islam in Yathrib. *(Ja'farian, 2007: 288)*

The Holy Quran refers to the following:

> *"The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know".* *(Quran, 2: 146)*

In other news, it is known that (when the Jews reached Yathrib, they filled Mount Uhud with water and thought that this was the place of escape from the new Prophet; But a group of them realized their mistake and came to the outskirts of Yathrib and they settled in Khyber). *(Ja'farian, 2007: 288)*

Jewish Nation and Bedouin Style

The Jews turned from Bedouin life to luxury and learned to make handicrafts and handicrafts such as pottery, weapons, and agricultural machinery from the Canaanites, and their leaders became judges and rulers; but the judges were outraged by immorality, oppression, and bribery.

However, the Jews remained committed to their ideological, psychological, and moral characteristics. The Bedouin life and their strictness overcame them despite their fusion with ancient civilizations such as Egypt and Canaan.

In addition, they destroyed some of their heritage; Like the original Semitic dialect, which became a Canaanite language and disappeared in the worship of the God Dumuzid with the Canaanites.

Gustave Le Bon writes:

> *And the Israelites remained with these qualities even in the time of their kings: the Bedouins, vigilant and*

adventurous, who rushed to war and turned to luxuries when they reached power and wealth. (Saafan, 2007: 16)

Judaism and its Characteristics

Religion; It is a belief and law by which one worships God. Every religion and creed on earth must be based on the concept of submission to the status of Lordship and divinity to God:

"The Religion before Allah is Islam (submission to His Will)". (Quran, 3: 19)

Judaism is one of the oldest Abrahamic religions and was originally the religion of Moses; of course, this religion also includes other cases, some of which are mentioned:

A. The Book of the Jews

The Jews have sources from which they take commands and instructions and trust in their beliefs, laws, and beliefs: The Old Testament and the Talmud The Old Testament consists of several books, which are a total of 39 books, and among the Jews "Tanakh" is read.

The Talmud is the second source of the Jews and they derive their law from it. This book is divided into two parts, "Mishnah" and "Gemara".

B. Jewish Prophets

The Jews have the most prophets among the other divine religions; Including Moses, Aaron, Elijah, Elisha, David, Solomon, Zechariah, Yahya, Jesus and others.

C. Jewish Beliefs

The Holy Quran mentions the ideological characteristics of the Jews and highlights the characteristics of their faith that revolve around God and the divine prophets.

Examining this, it becomes clear to scholars of the Holy Quran that the Jewish people have gradually undergone ideological deviation. They described God in such a way that they considered attributes

that are not in the dignity of God; Such as deficiency, weakness, ignorance and lies.

They also believed in pluralism and polytheism and embodied other things:

"The Jews say: "Allah's hand is tied up. Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth; But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth, And Allah loveth not those who do mischief". (Quran, 5: 64)

The Jews were not satisfied with this issue; but they worshiped gods other than the one God to whom the prophets were called; Like worshiping a calf made of gold.

God says:

"Then he brought out (of the fire) before the (people) the image of a calf: It seemed to low: so they said: This is your god, and the god of Moses; But (Moses) has forgotten!". (Quran, 20: 88)

As for the Jewish belief in the prophets, the Jewish sects believe in the greater prophecy of the prophets; but this belief is tainted with deviant beliefs.

Another deviant belief of the Jews is that prophecy is for the Israelites and not for other human beings; because they do not know the prophets who are outside of Israel, like the Prophet of Islam (Prophet Mohammad).

Another point is that their view of prophecy in terms of relative competence and its relationship with the Israelites

is without considering the divine purposes.

As for the Last Judgment, it is surprising that in the books of the Old Testament, the Last Judgment, heaven, hell, reward and punishment are less mentioned and almost all of these statements are empty, except for a small hadith "The book of Daniel" speaks of eternal life.

> *And many who sleep in graves will wake up; Some will acheive eternal life and others will suffer eternal shame and humiliation.* *(Bible: 1285)*

D. Legislation in Judaism

The legislation revealed to Moses in the heavenly law is in accordance with common sense and achieves justice and prosperity for all, and included worship, transactions, rights and morals. Of course, to all the different aspects of individual and social life, including impurity and purity, halal and haram rules, food and drink and what is related to animals and birds, marriage rules, the Jewish position on slavery, the issue of women, usury, inheritance and deals with rulings related to agriculture and politics and so on.

And all these laws that existed in the books and travels, their details and branches are stated, and in the end, it was decided to follow them and in case of deviation from these laws, punishments will be imposed.

At the same time, some things happened to them, including the Ten Commandments; because the monks and priests are the ones who prepared and wrote these rules and regulations to become a source for the Jews.

Jewish Personality Traits

The Jewish character was characterized by a set of bad traits and morals, and perhaps many of them were not found in the history of any nation. These traits and behaviors were deeply rooted in the psychology of the Jewish

personality and had spread deep into it, and then grew up, nurtured, and sent its branches to the outside world, embodying them in their behaviors, transactions, relationships, and appearances.

Among the characteristics of the Jews is betrayal to the divine covenant; other characteristics also include: concealment and wearing it with falsehood, taking usury, illegal consumption of people's money, rebellion, lies and deception, jealousy, ridicule, cowardice, miserliness, corruption in the land, haste in sin and aggression, Racial and national prejudice.

The worse deviation of the Jews goes back to the kind of confrontation with the approach of the prophets and these divine figures who opposed their movement and invitation. Therefore, they committed a rebellion against the reforming revival of the prophets and did not refrain from killing, displacing and trying to weaken their position:

"We gave Moses the Book and followed him up with a succession of messengers; we gave Jesus the son of Mary Clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay!" (Quran, 2: 87)

The Result of Jewish Deviance

The Holy Quran discusses in details the consequences of the deviations of the Jewish community and the divine punishment in this world and the hereafter, which was inflicted on them as a result of deviant behaviors and heinous acts; these include divine wrath, cursing them by God and the prophets, blinding their eyes to seeing the truth, humiliating and persecuting them, distorting and scattering them on earth, bewilderment, forbidding good things, and so on.

Conclusion

The Quran's repeated references to the Jews reflect a prominent the Quranic feature that has fundamental reasons; among other things, some Jews are the enemy of Muslims, which is accompanied by aggression and expression of superiority. The fight against this enemy continues in every age until the hour of reckoning.

Therefore, the Holy Quran forbids allegiance to them and calls on Muslims to be careful in dealing with them; therefore, Muslims should be aware of the great danger that has befallen the Muslim Ummah, and investigate the identity of the Jews and their personality traits, and contribute to public awareness through the use of public tools.

In addition to trying to counter the ideological aggression that the Jews are plotting against Muslims, in order to counter the psychological warfare of the Jews and protect the Islamic community from its adverse effects, it is necessary to develop an educational program to help create an informed generation; In such a way that a person with personal clarity has wisdom, piety, courage, patience and correct planning and is qualified to face the enemy:

> *"For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you: But (even so), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere". (Quran, 8: 66)*

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ORIGINAL RESEARCH PAPER

The Notion of "Light" Interpreted in "The Niche of the Lights" of Ghazali

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ARTICLE INFO	Abstract
	SUBJECT AND OBJECTIVES: Since the revelation of the Holy Quran to the Prophet Mohammad, Muslim thinkers have been interested in the interpretation of the 35th verse of the Surah "Light". From Fārābi, Avicenna and Sohrawardi to contemporary Islamic scholars, the structure, content and symbolism of this verse, reputed by the title of the verse of the Light, have been studied and commented on several methods. ***METHOD AND FINDING***: Imam Abu Hamed Mohammad Ghazali, the Great Iranian Master of jurisprudence, theology, ethics, philosophy, logic and gnostic has written a very concise essay on this subject, in order to answer the question of a disciple who asks him to interpret this quranic verse. This book, written in Arabic, is called "Mishkat-al-Anwar", which means "The Niche of the lights". In this article, we will faithfully follow the approach taken by Ghazali, this famous Muslim thinker, who was born in Iranian region of Khorasan at the time of the Seljukide dynasty, to explain the quranic notion of the Light. ***CONCLUSION***: In the examined verse, the terms are positioned according to a well-ordered hierarchical order. The glass is in a niche. The lamp is in the glass. This shows the hierarchy between the sources of light. That is why the quranic verse says "Light on Light".
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NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHORS
6	**2**	**(Iran)**

Introduction

"Allâh is the Light of the Heavens and of the Earth. The similitude of His Light is as it were a Niche wherein is a Lamp: the Lamp within a Glass: the Glass as it were a pearly Star. From a Tree right blessed is it lit, an Olive-tree neither of the East nor of the West, the Oil whereof were well-nigh luminous though Fire touched it not:

> *Light upon Light. Allah guides to His light whom He wills, And Allah presents examples for the people, and Allah is Knowing of all things.*

Since the revelation of the Holy Quran to the Prophet Mohammad, Muslim thinkers have been interested in the interpretation of the 35th verse of the Surah "Light". From Fārābi, Avicenna and Sohrawardi to contemporary Islamic scholars, the structure, content and symbolism of this verse, reputed by the title of the verse of the Light, have been studied and commented on several methods.

Explain the Problem

Imam Abu Hamed Mohammad Ghazali (1058-1111), the Great Iranian Master of jurisprudence, theology, ethics, philosophy, logic and gnostic has written a very concise essay on this subject, in order to answer the question of a disciple who asks him to interpret this quranic verse.

This book, written in Arabic, is called "Mishkat-al-Anwar", which means "The Niche of the lights". The biographers of this great Muslim thinker, who was born in Iranian region of Khorasan at the time of the Seljukide dynasty, consider this book as the latest work of Imam Ghazali, as the professor of Nezamiyeh university of Baghdad.

The Niche of the Lights is divided into three chapters. In the first chapter, the author speaks about the term "Light" (in its physical as well as spiritual sense), its definition, its meanings, its degrees, and its classifications. The second chapter concerns the symbolic representation of the five key

terms mentioned in the verse of the Light and the five levels of human understanding, referring to the order of the hierarchical disposition of the objects mentioned in this mysterious verse.

In the third chapter, Ghazali interprets a statement (hadith) from the Prophet concerning the veils of light and darkness; But the subject of this last chapter does not fit into the problematic of this article, which wants to study the quranic notion of Light in the verse of the Light.

In this essay of less than 100 pages, the great Ghazali addresses also many other themes in gnostic, exegesis and wisdom. The subjects addressed in this book are sometimes repeated in the other works of Imam Ghazali, as the author himself testifies in certain passages of the book.

Therefore, this article focuses on Ghazali's definition of the term Light in "The Niche of the Lights". We will faithfully follow the approach taken by this famous scientist to explain the quranic notion of the Light.In the first chapter, Ghazali determines the meanings of the word "Light" among the three categories of people; ordinary people, elites and elites of the elites.

With regard to ordinary people, the word Light is used, according to Ghazali, in the sense of the apparition (Zohour). The popular meaning of the word Light is based on the faculty derived from the five human senses, especially the sense of sight. In relation to the question of visibility, Ghazali divides the objects of this world into three categories:

1. Objects devoid of light, which are not visible, like dark objects.
2. Objects that are visible but cannot make visible or illuminate other objects, such as distant stars.
3. Objects that are visible and make visible and illuminate other objects, such as the Sun.

At this point, Ghazali asserts that the title Light can be only attributed to the objects of the third category. These objects have the faculty of appearance (Zohour) and appearing (Ezhar). Ghazali specifies that:

> The nature of light and its intelligibility, therefore, consist in being apparent to perception; But perception is subordinated both to the existence of light and to that of the eye endowed with sight. Light is that which is apparent and which makes it appear; But for the blind, no light is apparent or makes it appear.
>
> So the name "Light" deserves more to be applied to what sees rather than to what is seen. *(Ghazali, 1924: 39)*

The Notion of "Light" Interpreted in "The Niche of the Lights"

Ghazali reminds us that even in the Persian language, the word light is related to the ocular system. For example, Iranian people often use the expression "the light of vision" where they want to say that a blind person or a man, in a state of old age, loses "the light of his eye"; But Ghazali does not limit humans' ability to see to their ocular system, in the material and physical sense.

He points out that man is equally provided with another interior organism to see and discern things. According to him, this inner eye can be called the intellect. In Iranian gnostic and Persian-speaking literature, this means of knowledge is translated by the term the Eye of the Heart.

By comparing the capabilities of physical vision with those of the metaphysical and spiritual vision, Ghazali enumerates the seven limits of the primitive meaning of human vision. According to him, the external vision or the material eye of human being suffers from these seven defects:

1. It sees others but does not see itself.
2. It does not see what is too far from it.
3. It does not see what is behind a veil.
4. It sees things outside but not their inside.
5. It sees certain beings and not all beings.
6. It sees what is limited and does not see what is unlimited.
7. In the very act of visual perception, it is often mistaken, believing little what is great, near what is distant, in motion what is motionless or vice versa. *(Ghazali, 1924: 40)*

Then, Ghazali approves by his arguments that the intellect or the internal vision is more effective than the external vision as the intellect escapes these seven defects.

He sums up: The external eye belongs to the visible world, the internal eye belongs to another world, that is, that of the Kingdom of heaven (Malakut).

To each eye correspond respectively a sun and a light through which its vision. There is an outer sun and an inner sun. The outer sun belongs to the sensible world and it is the sensible sun. The inner sun belongs to the celestial world. It identifies with the Koran and other divine books revealed. *(Ghazali, 1924: 46)*

Ghazali considers the Quran as a perfect equivalent to the notion of Light. He says that quranic verses act for the intellect (the inner eye) like the sun acting for the physical eye.

Ghazali gives some examples of the quranic verses in which Eternal God uses the word Light to evoke the Holy Quran: "the light of vision":

- *"Believe therefore in God, in His Messenger, and in the light which We have revealed". (Quran, 64: 8)*
- *"A proof has come to you from your Lord,*

and We have sent down to you a bright Light". (Quran, 3: 174)

In addition to the Quran, Ghazali also refers to other sacred books without further mentioning them. In addition to the quranic text, Imam Ghazali also takes the status of prophecy as another equivalent to the notion of the Light:

This property belongs to the prophetic Holy Spirit, through which the light of knowledge is cast upon the creatures. So we understand what God means by calling Mohammad "The Torch That Illuminates" (Seraj Monir). All the prophets are "torches", and so are the scientists; But there is an incalculable difference between them. (Ghazali, 1924: 48)

Ghazali then speaks of the hierarchical order between the sources of light and objects that reflect only the light of others. He confirms that in this hierarchy, the object that is closer to the primary source of the Light is brighter than others, as a ray of the sun strikes a mirror and then its reflection falls on a wall to illuminate it. As for the honorable prophet, Ghazali says:

If the name of "illuminating torch" is well suited to what gives the light of the vision, what the torch itself borrows from it deserves to be referred to as "fire" (nār). The terrestrial torches are originally borrowed from the higher lights, so that the prophetic holy spirit is such that "its oil would burst even if no fire touched it"; But it becomes "Light on Light" when the fire touches it. (Ghazali, 1924: 48)

Ghazali, therefore, concludes that only the first source of light can be called Light because the other lights in this world owe their luminous aspect to a superior source.

The name Light rightly refers to the ultimate and supreme Light, above which no other light exists, and which is the Source of the one that descends on others... I do not hesitate to say that the term light applied to something other than the principal Light is a pure metaphor (madjaz). *(Ghazali, 1924: 50-51)*

At this level, Ghazali parallels the questions of existence and essence with the term Light asserting that the object whose light depends on another has no existence in itself. According to Ghazali, non-existence is a kind of darkness and existence is a kind of light. Darkness is maximum nonexistence.

Thus, Ghazali explains the notion of unity in the world by this relationship of subordination between the lights of creatures and the Divine Light. In reality, for Ghazali the Light is God and God is the Light, And light for creatures enjoying divine grace is a means and a favor of existence.

He is the Light, there is no other light than Him, He is all the lights, He is the universal Light. (Ghazali, 1924: 55)

Regarding the phrase "God is the Light of the Heavens and of the Earth", Ghazali speaks of two levels of light that fill the Universe. The first level concerns the sensible and material lights, visible to the outer eye, which come from the light of the stars, the Moon and the Sun in the heavens and light rays that spread over the Earth.

The second level concerns immaterial and non-physical lights. This light, in the vision of Ghazali, is rooted in "angelic substances", in a world superior to that of ours.

Five Illuminating Spirits of Human being

As for the five terms, i.e. Niche, Glass, Lamp, Olive, and Oil, which are evoked in the verse of Light, in the second chapter of his book, Ghazali relates these five symbolic terms to the five illuminating spirits of human being:

1. The sensible faculty, which is the common point between man and animal and is based on the five material senses; According to him, The sensible faculty... Its lights [the five senses] come out through a number of holes, such as the eyes, ears and nostrils, and the symbol that best corresponds to it is the "Niche". *(Ghazali, 1924: 80)*

2. The imaginative faculty, which receives data collected by the first faculty and archives them in order to provide them to the third faculty of human understanding; it consists of the capacity of human being to make images and to keep them in his/her mind. Ghazali says that some animals with more developed brains are also endowed with this faculty. As for the human being, children and infants do not have this faculty in its entirety. The imaginative faculty. We find three peculiarities for it: First, it is made of opaque material, because the object perceived by the imagination has dimensions, a shape, directions and limits.

Secondly, when this opaque imagination is purified, refined, polished and rectified, it then becomes conformable to intellectual realities.

Thirdly, at the beginning, one needs the imagination to control the intellectual knowledge.

These three properties are only found in the "glass". Originally, in fact, it is an opaque substance; But, purified and refined, it does not mask the light of the lamp and transmits it as it is, protecting it moreover against gusts of wind. Glass is, therefore, the main symbol of imagination. *(Ghazali, 1924: 80)*

3. The intellectual faculty, which is reserved for human beings and is responsible for analyzing the data received and developing them to draw intelligible meanings from them: The intellectual faculty, through which the seizure of noble and divine knowledge takes place, is symbolized by the "Lamp". *(Ghazali, 1924: 81)*

4. The cogitative faculty, which receives the raw knowledge of the intellectual faculty to draw the final conclusions: The cogitative faculty, its property consists of starting from a single trunk, which will then give branches.

   The number of branches multiplies according to the intellectual divisions, to reach conclusions, which are the fruits carried by these branches. Symbol that suits him is "the tree"... The pulp of the fruit of the olive tree gives "the oil", which is the material supplying the "lamps" and the olive oil is characterized by the fact that the light it gives is more radiant and smells less smoke, and if a fruit-rich tree is called "blessed", how much more fruit that indefinitely called "Blessed Tree"! And since the ramifications of intellectual reflections escape relations of direction, proximity or distance, it is quite appropriate to say that it is "neither east nor west". *(Ghazali, 1924: 81)*

5. The prophetic holy faculty, which is reserved only for high-level prophets and saints: The prophetic holy faculty is attributable to the saints.

   A part of the cogitative faculty needs to be educated, awakened and assisted from the outside, to pursue the acquisition of various kinds of knowledge; But another

part of it will awaken itself without outside help. It is this pure faculty that can be represented by the phrase: its oil would declare, or little even if no fire touched it. There are indeed saints whose light shines almost on their own, to the point that they could almost dispense with the assistance of the prophets. There were some who could have done without the helpof the angels, so this symbol is well suited to this faculty. *(Ghazali, 1924: 81)*

Conclusion

In the examined verse, the terms are positioned according to a well-ordered hierarchical order. The glass is in a niche. The lamp is in the glass. This shows the hierarchy between the sources of light. That is why the quranic verse says "Light on Light". Man, in the search for the Truth of Truths, needs to walk on the path of understanding and knowledge through a gradual process in order to find the source of Light.

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ORIGINAL RESEARCH PAPER

Manifestation of the Essence of God in Ibn Arabi's and Meister Eckhart's View

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ARTICLE INFO	Abstract
	SUBJECT AND OBJECTIVES*:** The manifestation of the Essence of God in the point of view of Ibn Arabi and Meister Eckhart is considered one of the most important and fundamental ideas on which the other mystical questions depend on. ***METHOD AND FINDING: Ibn Arabi regards this matter in the way that it represents the Essence of God, namely the manifestation of the Essence of God and other worlds is because of His hiddenness in these worlds which is resulted from the Breath of the Merciful (the complete divine manifestation). Meister Eckhart also regards this matter as the truth of everything and originates from the divine perception of Himself, and this perception flows to all things by which the Essence of God manifested in the whole things including human,

soul and the light. The Essence of God is the Love who penetrates the whole attracting things to Him. So the manifestation and hiddenness in the two mystics' views is the proof of the two verses (He is the First, the Last, the Manifest, and the Unseen and He knows all things), and We are closer to him than even his jugular vein. This manifestation and hiddenness don't just concern the worlds and beings; But includes the visible world, the world of unveiling matters relating to the unseen, the stations, and states.

CONCLUSION: Mystics and holy travellers stated the secret of this manifestation and hiddenness of the Essence of God, namely, the full orientation towards the Essence of God, this approach gives an expansion of readiness to the mystic and holy traveller to enable him to receive and reflect the divine perfection more and more; for that they recommend the importance to protect this hiddenness and continuing its manifestation.

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NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHORS
11	4	(Iran, Syria, England)

Introduction

When we talk about the manifestation of the essence of God in the mystical system of Ibn Arabi and Meister Eckhart, it is imperative that we study all the existents because they are the manifestations and the sages of God.

It is also related to the external worlds as well as it is related to the inner worlds, the worlds of disclosure and witnesses, wherein this field the person who, through walking and traveling, attains the purest manifestations of the divine essence, and this is what is confirmed by those who are aware of the necessity to rid the traveler of the multitude and his readiness to accept the divine appearance in him.

Through the culture that Ibn Arabi and Eckhart have, we find a difference in the language to which they deal with the issue of appearance; But this does not mean that they speak in two separate fields; But rather that the spirit of meaning present in both of them indicates the closeness and the approach of these topics.In this research we are going to cover the following issues.

Eckhart's Manifestation

1. Manifestation of the Essence to Himself
2. Manifestation of God's essence in light
3. Manifestation of God's essence in things
4. Manifestation of God's essence in man

Ibn Arabi's Manifestation

1. Manifestation of the Essence to Himself
2. The manifestation in Divine names
3. The manifestation in the world of creation
4. The skepticism about manifestations

The Common Manifestations of Ibn Arabi and Eckhart

1. The Manifestation of the Essence to Himself

It is natural, in my opinion that the first and most important issue in the common manifestations of Ibn Arabi and Eckhart is the

manifestation of the Essence to Himself, and the factor in this manifestation is the Essence, unlike the other types of manifestations in which the factor in its manifestation is the Manifest name (*Al- Zaheer*).

Of course, for Ibn Arabi an important question arises about the factor of manifestation, which is how, the Manifest name *(Al-Zaheer)* could be the reason for the manifestation, and so far has not been identified if it is monism(*Al Ahadiyah*) or monotheism (*Al Wahidyah*)?

Where it is possible to impose the dominance of the Manifest name (*Al-Zaheer*) over the words of creation and formation and not before. In fact, if we want the answer to this question, it can be said that the apparent name before the detail and inclusion or after it remains the factor and the reason for this manifestation, and the reason for this is that the name is only the perfection of the Essence of God.

Therefore, this perfection is the one that dominates the manifestation, the point of the matter is that this perfection is to be found in the name manifesting in the scientific presence (*Hadra*), so the manifestation of the Essence to Himself is not related to the pre-existence stage or after it; But rather includes all the stages, and the difference between them is that this manifestation is not preceded by the hiddenness and it is in absolute manifestation, just as we said that the Essence is hidden here in the absolute hiddenness, which is not preceded by the manifestation but it is the manifest in the same way that it is hidden, as Ibn Arabi states:

"As for what taste knowledge (*al ma'arifa althewqiah*) gives, it is that He is Manifest in terms of what is Hidden, and Hidden is from an entity *(Ayn)* that is Manifest and the First from an entity *(Ayn)* that is Last, as well as saying in the Last, and the robe(*Izarr*) of the

same that is a cover (*ridaa)* and a cover (*ridaa*) of the same of a robe (*Izarr)* that is never characterised by two different proportions as it decides, and the mind (*Aql)* understand it in terms of what is a thought; that is why 'Abu Saeed al Kharrazi said, and he was told how he knew God, so he replied "By combining it between the two opposites, then he recited "He is the First, the Last, the Manifest and the Hidden". *(Ibn Arabi, 2002, Vol. 2: 40-41)*

And the manifestation of the Essence to Himself is what is causing the manifestation of Loci *(Mathaher*) and God's attachment to Loci (*Mathaher*) is the act of love and all of it is because of the Breath of the All-Merciful (*al nafas al-rahmani).*

"Creation is caught in the epithets of God (*Al-Haqq) and* is not otherwise. Therefore, the manifestation of creation (*Al-Khaleq*) was by *Al-Haqq* and the manifestation of *Al-Haqq* was not through creation, for the fact that *Al-Haqq* was still manifest to Himself and was not characterised by His lack of anything, just as the creation was characterized by its lack of manifestation for its entity (*Ayn*) in its entity (*Ayn)* to *Al-Haqq*". *(Ibn Arabi, 2002, Vol. 3: 287)*

As for the evolution and emergence of worlds, it is from the Merciful Divine Breath, as Ibn Arabi expresses:

> *"The formation of the world from the Merciful Breath (al nafas al-rahmani) which is manifest from the Loving affection (mahabba) of God". (Ibn Arabi, 2002, Vol. 2: 402)*

Also Qaysari indicate to the same matter:

> *"The world appeared in the Merciful Breath". (Qaysari, 1996: 887)*

For Eckhart, the manifestation of the Essence to Himself is basically the manifestation of everything, *(Shah-Kazemi, 2006: 175)* as it is the introduction.

Therefore, the perception of the Essence to Himself is achieved by the manifestation of the Essence to him, and this perception has a Syriac nature where it show things, and this is exactly what Ibn Arabi said about the God's Essence perception, the perfection and then the partial nouns to infinity, resulting in the occurrence and manifestation of these things set in their worlds, as for Eckhart's Essence-perception, he is what constituted what Ibn Arabi called the loving movement from which the whole was born with a different nature that reflects the perfection of God.

Also, this perception, if we are in line with Eckhart's idea that it is the basis of existing, then the idea will not be definitively different from Ibn Arabi in the arrangement of the worlds, the purpose of the matter is that Ibn Arabi refers to the manifestation of God in each perceptual level separately. So by His own awareness of monotheism, and by His perception of His detailed perfection, monism appears; But Eckhart doesn't give this detail; But rather speaks in general terms about this topic, and this thing is not strange to those who read Eckhart's ideas, who tends to be concise in proposing and relying on mentioning the rules of things; But the detail that we notice in Eckhart about the manifestation of as a result of perception is that this manifestation that runs in things, is accepted by the realities of things according to their nature, whereby this emanation does not receive in a transcendent way except for an uncreated Level, which is the Son and the Holy Spirit, so that the Holy Trinity is achieved in Eckhart's view, likewise, if we scrutinise the words of Ibn Arabi, the position of monism and monotheism which reflects the Divine perfection in a more honourable and complete manner, are also created.

If one of the studies could compare between Christian and

Islamic mysticism and present an application between the Holy Trinity and God's essence, monism and monotheism, a qualitative leap would undoubtedly occur in the field of mysticism and solving the Christian Trinity dilemma, especially Eckhart believes in the idea of the perfect man and the children of God, not just the son, And in return to our topic Eckhart says:

> *"By perception, God manifests to Himself, in perception God flows in Himself, in perception God flows in all things, in perception God created everything, and if perception was not in God there was no triad and therefore no creature was created". (Eckhart, 2009: 455)*

Regarding receiving this flow in a more complete and honourable manner, Eckhart says:

> *"God is everywhere and present at all times and in this field no creature can surround God or reflect His own goodness.*

> *Therefore, there must be something deeper, more sublime, and uncreated, something without a measure or method in which the father himself appears, meaning the Son and the Holy Spirit". (Eckhart, 2009: 539)*

2. The Manifestation of the Essence in Man

This research is considered one of the most important researches at all after the study of the Self-unification (*Tawhid*), and as we have repeatedly pointed out more than once that mysticism is divided in the study of monism and monotheism, which is the Perfect man, and the remaining issues are only branches from it, as the Perfect man research is the essence of the research of the worlds of existence (*Al-wujud*) and witnessing (*Al-shuhud*) as well, and this is a fact that we have touched.

In Islamic mysticism in general and what we have seen in Christian mysticism especially in Eckhart, and the importance

of the Perfect human being according to the existential view stems from the fact that He has absolute inclusiveness that enables him to deservedly occupy the position of the pole of the words; But the fact of the matter is that the abstract and material words are images *(McGinn, 1994: 50-51)* of this totalitarianism, from here he received the title of the mirror of the Essence, and according to the witness view, all the observances of the stations (*maqam-at*) or the rays of circumstances are taken from him; That is why He deserved the title of the Divine Caliph (Al-Khalifa Al-Elahi), and the Perfect human being.

In addition to being central in the worlds, constitutes the absolute mediator between manifestations and hiddenness on the one hand, and what this means is that he is the cause of manifestations and hiddenness. On the other hand, he is considered the mediator between the Essence and the rest of the Loci (*Al MA-Zaheer*).

Ibn Arabi said:

"The Perfect man was established by God (Al-Haqq) as a barrier between the Al-Haqq and the world, So He manifests by divine names and becomes God (Haqq), and He appears by the truth of the possibility and becomes creation". (Ibn Arabi, 2002, Vol. 3: 287)

To this manifetations indicate "Kalabadhi quoting from Sahl:

"The manifestation takes place in three cases: the manifestation of Eessence, which is the unvieling, the manifestation of the qualities of the Essence, which is the place of light, and the manifestation of judgment of Essence, which is the Hereafter and what is in it". *(Kalabadhi, 2001: 140)*

And the manfestaion is: "The illumination of lights in the hearts of those who come to Him". *(Tusi, 2003: 310)*

This isthmus is a natural matter as a result of the truth that a Perfect man has it in terms

of upbringing and formation, He is the Divine image and He is the manifestation of *Al-Haqq,* and all manifestations emanating from Him need this connection for their perfection, closeness, and completeness of their witnesses, and what has occupied him of a Right-Level (*Martabah huqqah*), God Almighty is the manifest in it, and He is the manifest of God, The Almighty.

Ibn Arabi says:

> *"The Perfect Man, not the animal man, is the most complete genesis of the realities upon which the facts of the Divine names and the realities of the world are established, and He is the one whom God created on the image. He, in his association, is a whole Haqq, so Al-Haq is His full protection as if He has perfection, so He sees Him in every eye and witnesses Him in every form". (Ibn Arabi, 2002, Vol. 1: 640)*

This is what Eckhart emphasises that the essence of the Perfect human being is made by the manifestation of God in Him, and not merely the natural man who is untied from the disciplines, where a saying is given to the Saint who questions about this birth and the eternal and everlasting manifestation of God Almighty about the nature of the benefit in it if it does not happen to Him, it is His purpose, which is to appear in the Perfect Soul that makes the perfect man, so he says:

> *"What would benefit me, if this birth always happened, if it did not happen in me?" (Eckhart, 2009: 29)*

The occurrence of the Divine word, which is the birth of God in this context, constitutes the criterion that distinguishes between the Perfect man and the natural person, thus making the birth and manifestation to be achieved in the Perfect man without any other kind, Eckhart expresses:

"What I said here is to understand the good and the Perfect man who is seeking and still seeking the paths of God, and not that natural, imperfect man who is far away and is absolutely ignorant of this birth". (Eckhart, 2009: 29)

The universality of the perfect human being is not an entity or a relativity between *Haqq* and creation *(Khaleq)*, as we will explain His right in the matter of the Divine image; But rather it is a real universal in which all perfection is reflected, and on this Ibn Arabi says:

"The Perfect man is summarized and manifested by the realities of the entire universe, modern and ancient". (Ibn Arabi, 2002, Vol. 2: 391)

Ibn Arabi also believes that the Perfect human being is not a monopoly, rather it can be ascend to it; But by relativity that is subject to the self of

man as the perfection is unequal; But in the end it is necessary for a person to connect to his own perfection, and this point makes the convergence cord more closely related to Eckhart's thought, Ibn Arabi says:

"man is the last birth, so that the powers of all the world and the Divine names are gathered in their perfection, and there is no more perfect than the Perfect man, and whoever has not been completed in this world from the human being, then he is a talking animal, part of the image only that does not catch up to the degree of man". (Ibn Arabi, 2002, Vol. 2: 391)

That means this kind of human being is always gain manifetations and illuminations as Qushayri says:

"The common people are in the permanence of concealment and the elite in the perpetual

manifestation”.
(Qushayri, 2009: 110)

Of course, Eckhart emphasizes the process of manifestation in man several times and indicates that it is specific to perfection only. He says:

> *“As I said earlier that these words and this process are concerned with the good and the perfection of people who understood well and absorbed the essence of all the virtues”.*

From here he had the management and control of the worlds, originally through this proposition presented by Ibn Arabi, because the purpose of the Perfect man is this management, leadership, and appreciation.

Ibn Arabi expresses that:

> *“If I say, and what is this tree, we say the Perfect man who manages the structure of the crow? If I say, and what is the crow, we say the whole body”.*

Now, after this statement, we come to Ibn Arabi on the true background on which the Perfect man stands, which he repeatedly expresses in all his books that deal with the idea of the Perfect man, and this issue is the Divine image, so the reality of the Perfect man is that he is the Divine image and the mirror that reflects the Divine manifestation In him and this is his secret, and this is his truth.

Indeed, it can be said that all of man's perfect research, and every issue that is discussed around him is a result of his being a Divine image that deserves every description attached to him, Ibn Arabi says:

> *“The Perfect man who appears in the Divine image, God did not give him this perfection except to be instead of Al-Haqq. That is why he called him a caliph, and what comes after him like his successors, so the first alone is the*

Caliph of the God, and what appeared about him from his proverbs in the world of bodies, they are the successors of this Caliph, and instead of him in every matter it is valid for him.
That is why the ten statements that do not accept more than this number are true for Him, as this is the first prosecution". (Ibn Arabi, 2002, Vol. 41: 101)

More precisely, the readiness that a Perfect person contains is the cause of the manifestation of God Almighty in Him and being the Divine image. This readiness has generated a total orientation to God, and this means that all kinds of veils are lifted and even have no meaning for the Perfect person, and this is the meaning of Ibn Arabi's saying:

"When God knew that He preferred his Lord over Himself by the proportion of finding Him, He Has given Him

to appear in His image as a reward". (Ibn Arabi, 2002, Vol. 41: 101)

This causality is the same as we find it with Eckhart, who believes that the manifestation of God in man is to give up everything, abandon things, and turn to God Almighty:

"When a person avoids crowds, God gives Him Himself without an image or an example, all things are known by images and examples".

3. Manifestation of God in Things

It is unfair in a place to reduce the scientific nature of mystical matters to the unity of existence or Divine presence; Rather, what makes mysticism an mysticism is the path to God for God Almighty only and only, and not tarnishing this intention with anything else, and this matter in fact enters a scholar or takes another out of the framework of mysticism, and despite the agreement of both mystics on the issue of

wayfarer (*Suluk*), they are also in harmony about the Divine manifestation in things in the way we presented earlier from their participation in the origin of the issue to which the Blessed verse refers, "He is the First and the Last, the manifest and the unseen".

This meaning does not cease to be close from the vein that we express it mystically, Eckhart shows them as if they were one thing, Meister Eckhart says:

> *"God is in all things as the intelligence (Akl), and in fact He is more in these things than they are in themselves". (Eckhart, 2009: 39)*

This dynamic effective and current appearance extends to cover all dimensions of the thing, Eckhart points to this meaning:

> "God Almighty is in things, being, activity, and ability". *(Eckhart, 2009: 39)*

As for Ibn Arabi, who shares Eckhart's proposal in the manifestation of God in things, he gives his analysis of this reason for the manifestation of God, which divides it into two parts, the Divine act on the one hand, and the readiness of the Entities of the names on the other side to accept this act and the Divine flow, and without this readiness nothing would have appeared in the worlds; But rather all of these worlds would not have been in their entirety, Ibn Arabi expresses this issue, saying:

> *"So if the Entities did not deserve to be appearances of what Al-Haqq manifested in them and He was not wise, then the defect would not have been necessary in that, and if the Identity was not worthy to manifest in these Entities Loci (Al Mazaher Al-Ayniah) of the manifestation of the lordship of Deism, so it would not have manifested in these Entities, because a thing doesn't manifest in itself for itself, there must*

be an entity (Ayn) in which it manifests, so it witnesses itself in Locus (Al-Mazhar), and is called a witness (Shahed) and an acclaimed (Mashud), because the Entities are not worthy and that is why he said your Lord has written upon Himself to have mercy and did not say that Entities deserve mercy, as they have no merit except that they are special Loci (Mazaher)". (Ibn Arabi, 2002, Vol. 2: 94 and 160 and 246)

Ibn Arabi also believes that this difference between all Loci (*Mazaher*) is in turn also related to these Entities, and the warning to which Ibn Arabi wants to point out, that the process of manifestation did not add a new existence but rather revealed it. This is what we referred to earlier, regarding the fact that existence is as it is, it did not differ; But rather it occurs to show or conceal Divine perfection, Ibn Arabi says:

"The manifestation of Al-Haqq in the loci (Mazaher) of possible Entities by virtue of what are the possibilities for it in terms of preparations, so the attributes differed on the outward appearance (Al-Zaher), because the Entities in which He manifested are different, so the existents (Al-Mawjudat) were distinguished, and they were multiplied due to the multiplicity of the Entities and their distinction in Himself.

So there is nothing in existence except God and the rulings of the Entities, and there is nothing in absence except the Entities of the possibilities that are prepared to be described as being, as they are not in existence, because the apparent rulings are and they have no entity (*Ayn*) in existence, so they are not the same, nor is it, because He is the manifest, and the distinction between the existents

(*Al-Mawjudat*) is reasonable and tangible due to the difference in the rulings of the Entities".

Emphasizing that the process of manifestation is nothing but a statement and manifestation of Divine meanings, Ibn Arabi says:

> *"The manifestation of Al-Haqq in the Entities of fixed possibilities, and that they did not benefit from existence (Al-wujud); Rather than, they benefited from what appeared from the facts that they are when He manifested in them".*

I think that this factor is a contributory factor, which we have talked about previously, whether in the hiddenness or in the body of this message. Therefore, we find that this reference that we have presented is sufficient in this field, here we conclude the search with the points in common, and let's start with the points of specialization for manifestation according to Ibn Arabi and Eckhart.

Characteristics of Manifestations of Ibn Arabi and Eckhart

Manifestation worlds hierarchy and detail:

> *Although the Meccan conquests is not a textbook or a series of lectures, it is rather arranged in a way that it can be said that its owner is the one who possesses the key to its arrangement, and yet he owns detailed research and central point's much more than Meister Eckhart's sermons for various reasons we referred to some of them previously.*
>
> *This is in fact, the first block that plays a fundamental role in Ibn Arabi and Eckhart's mystical research specialists, the issue that is no less important than the previous one; But more important than it is undoubtedly the issue of unveiling (Al-Kashif).*

The conquests as their name is what God conferred upon Ibn Arabi, for he is the one who witnessed, he who travelled, he who saw and he who connected, in addition to other matters that exposed us in the context of our talk about the conquests at the beginning of the message, such as the transmission of the sayings of mystics, their experiences and their mystical life, and from the evidence of this speech in the conquests:

> *"I say what the picket unveiling (Al-Kashif al-Itisami) has given him". (Ibn Arabi, 2002, Vol. 1: 41)*

As for Eckhart, if we do not want to deny the issue from the beginning; But it is really difficult to find evidence of his personal mystical experience, yes, as a matter of not cheapening people their things, it is possible by comparing Eckhart's sermons to each other, we can conclude such a personal experience of him. In any way, the matter cannot be dismissed because the purpose of the sermons is to provide a mystical view of Christian thought and not to present Eckhart's own experiences and what we find the greatest present in his most complete works is the quotations from the Saints and the Greatest of Christian mystical thought, in addition to the Sacred texts, and his own analyses.

As for the worlds of manifestation, we mean the situations in which the Divine Essence manifested, such as the monotheistic presence (*Al-Hadra Alwahydiah*), the fixed Entities, the world of angels, the ideal and the absolute visible world (*Alam Al-Shahada*), as Ibn Arabi referred to it in several places in the course of his speech about the manifestation of *Al-Haqq* the Almighty, he referred to it in an orderly manner that should be so according to his witness vision, and Here I review some of the texts related to it, which are in order:

- The Highest Divine essence has manifestation:
  "Know that this presence or *Al-Haqq* the Almighty, whose release and primitiveness is proven, its necessity and its unity, through transmission, reason and unveiling, has manifestation".
- The manifestation of the Divine Essence was accomplished through what is known in the mystical custom by the Breath of the All-merciful:
  "His saying I liked to know, so He showed it in the Breath of the All-merciful, and that divine breathing was the Entity (*Ayn*) of the existence of the world". *(Ibn Arabi, 2002, Vol. 2: 437)*
- Loving affection (*al-Mahabba)* is the cause of the manifestation of the Soul or the departure of the merciful Breath from God Almighty:
  "The formation of the world from the merciful Breath which is manifest from the loving affection (*Mahabba*) of God". *(Ibn Arabi, 2002, Vol. 2: 402*)
- These worlds include the isthmus of the ideal world, including the perfect human being:
  As we note that matters are completely arranged according to Ibn Arabi and whenever he enters into a new research that uses the same criteria, for example the perfect human being, whether Ibn Arabi used it in the section of the worlds of manifestations or the worlds of vision or in researching the soles of the Islamic law or anywhere else, he uses it in a one way.

If we come to Eckhart, we do not find such a division and hierarchy in the proposition, yes, there are subscribers on which both mystics agree; But in the details we do not find for them this participation, for example Eckhart does not explain to us when the Divine

manifested in things, what happened from the worlds or similarities, and we do not see a statement about How is this manifestations?

As for Ibn Arabi, he states that the manifestation is a Divine name, and the name consists of the Self and a special characteristic, while Eckhart comes as we noted earlier in the following form:

- God's Essence has manifestation:
  "By perception, God manifests to Himself, and in perception flows in Himself, in perception God flows in all things". *(Ibn Arabi, 2002, Vol. 2: 455)*
- Appearances are divided into created and uncreated and they are supreme:
  "In perception, God created all things". *(Ibn Arabi, 2002, Vol. 2: 539)* And, "therefore, there must be something deeper, more sublime and uncreated, something without measure or method in which the Father himself appears, meaning the Son and the Holy Spirit". *(Ibn Arabi, 2002, Vol. 2: 490-491)*
- The Divine manifestation is not achieved when there are many images that direct the person to the world of matter.
  "Man should receive God in everything and train his mind to keep God in his mind". *(Ibn Arabi, 2002, Vol. 2: 326)*
- Angels have the power to control the world of matter because God has deposited them with Himself.
  "Therefore, the angel pours his life and his power into the heavens and directs it without stopping, which in turn affects all life and power in creatures".

From the foregoing, this detail that we saw with Ibn Arabi is not found by Eckhart; Rather, Eckhart relies most of the time on general rules on the main ideas that he discusses in some paragraphs of his sermons,

as for the detail of these facts from the manifestation and the formation of the worlds, and the distinction between witnesses, manifestation and presence, we find that they are flawed in Eckhart's sermons, which Eckhart may not have seen in his sermons as a field for more detail than this, especially if we take into account the intense and powerful campaign that the Church authorities were waging against thinkers and scholars before the Western Renaissance.

Cognitive Affinity for Eckhart and Mohiuddin

- The manifestation and hiddenness of the Essence are related to the worlds of existence, as well as the worlds of Unveiling (*Al-Kashef*) and spiritual traveling (*Al- Suluk),* meaning that the manifestation and the hiddenness are the shaper of the nature of everything; But the occurrence of the apparition and the inward seeing (*Alboutoon* need the motive of the seeker *(Alsalik).*

- Despite the great convergence between Christian secular ideas and their counterpart in the Islamic mysticism and despite the beginning of mystical thought in Christianity as a historical stage hundreds of years before the Islamic mysticism, we notice and the witness to our words the current state of Islamic mysticism, we notice that the Islamic mysticism has surpassed Christian one by Two sides: the first side is the volume of the discussed mystical issues, and the second side is the depth and accuracy in presenting these issues, meaning that we in the Islamic mysticism are facing a quantitative and qualitative development in relation to Christian mysticism.

- One of the most important things that has been touched upon is the mating or giving birth in a mystical custom, and what we have explained in this regard is the following: the whole discussion of childbirth is merely about matter but is above abstract. Secondly, the discussion of childbirth is not presented in relation to the Divine subject as an Essence; But rather in relation to the Divine revelations in Later stages, as there is no research on mating and childbirth even in the place of monism. The secret is not to contain this rank, as the mystic masters acknowledge and decide on facts separate from each other until there is contact and connection, and this research will take a different character in some cases from Christian mysticism, which is especially with regard to the research of the children of God.

- The manifestation and inward seeing (*Alboutoon Alshouhoudi)* cannot be achieved with mystics without turning absolutely to the Divine Essence and abandoning everything else.

- The Divine Essence in Ibn Arabi and Eckhart has an absolute presence.

- The manifestation and hiddenness of the divine Essence according to Ibn Arabi and Eckhart is a relative manifestation and hiddenness, meaning that the manifestation of God in things is the entity (*ayn*) of His hiddenness in them, and it is the entity (*ayn*) of the venous proximity that forms the reality of things.

- From much of what we have mentioned, and in particular what was mentioned

in the study of man and God, we find an important issue in mysticism for the mystics which is that the mystical nature or the nature of mystical inquiry was biased for Eckhart to the analogy between man and God, and in fact this matter cannot be ignored in it in the search for God and the things discussed that God at the time he is in things is also transcendent about them, and according to Ibn Arabi, the distinction between the two articles, meaning transcendence and the hidden in things, expresses clearly the issue of honesty and simile, as we have seen that the manifestation of God in the levels on one side and His hiddenness in them on the other side the Manifest remains visible and the unseen is hidden. Through this reading, we can find a kind of approach between the two thoughts and focus on them as evidence of the mystical unity between religions.

- The perception of the Divine Essence to Himself is the secret in His manifestation of Himself and manifesting things and their innards in him, where the love movement of Ibn Arabi is one of the most important requirements of this perception, which caused the elation of the merciful soul from the God, and according to Eckhart, the basic principle is that love is God.

- Love, although according to Ibn Arabi an attribute, a place and a state; But rather the most honorable *Maqam-mat* and circumstances, and according to Eckhart, he is God and God is love; But for mystics , it is the cause of the

creative Divine attraction and attraction Divine.

- The manifestation and hiddenness according to Ibn Arabi and Eckhart is general and comprehensive; But a person must not lose sight of it; But rather it should be preserved.
- The dispersion and drowning in the world of matter and the abundance of mental images is one of the most important factors that obscure the human being from the hiddenness and the manifestation of the divine Essence.
- Union is rejected by the thought of mystics meaning the union of God with things, and unity is correct and is the goal.
- The points of competence or specializations according to Ibn Arabi and Eckhart do not mean that they differed in them; Rather, more follow-up to their ideas

is sufficient to show the great participation in thought.

- There are many factors that interfered with the Islamic and Christian mystical biography and affected its nature that reached us.
- The historical factor is one of the most important of these factors that, to a large extent, limited the growth of Christian mysticism, despite its centuries-old age.
- The events that the world was exposed to, especially Europe after the Renaissance, played a positive role, sometimes on mysticism, and negative at other times.

The hiddenness and the manifestation of the Essence according to Ibn Arabi and Eckhart play a great role in explaining many religious and human issues; But rather providing answers to many of the questions raised today.

Conclusion

In the text that's presented by Ibn Arabi and Eckhart in the revelations and complete works, emerges the importance of appearance in reporting the mystical theory for both mystics.

Furthermore one of the most important points that highlights this research is that the research of appearance, which in general is seen to be the same as the appearance of divine essence, even though it could be connected in organising the worlds of existence or forming the worlds of witnessing.

Another point worth mentioning is the relative; which means that the apparent is the same as the appearer and vice versa. Furthermore, the philosophy of existence appearer is denying the divine limits and it's barrier during the appearance.

Instead it has infinite extension that surpasses the bilateral of freedom and restriction. It is also what the masters of mystics considered it furthermore was also highlighted by Ibn Arabi's interpretation of the blessed verse:

"Every moment He is in a state" which matches the mystical research with the quran scripts in his holy saying: "He's the first and the last, the manifest and the hidding" and this verse that is considered the central point for the research of divine appearance and hiddenness That is because this verse took into consideration the station of "He" which isn't used much in the Quran and this usage is similar to other expressions such as: God, Allah, Lord of the universe, Lord and there is no doubt that the mystical research looks seriously at all these expressions and gives each of them an independent meaning, as well as Eckhart also launched from two main issues in treating the divine appearance.

The first is the presence of the absolute essence and what he expressed through the divine presence at all times

and places and the second is the existence of this presence and for this reason Eckhart distinguished in several places from his sermons and writings between unity and union, as he denied union and established the unity due to it being the truth in existence and we in our research shed light on this unity and we analysed the divine appearance in this unity from the path of appearance of God in everything and this overall doesn't exclude anything and as well as the hiddenness is what forms this unity where it begins with its own conditions and the place that's expressed in the region of silence which plays a decisive role in the occurrence of the hiddenness and it locates in the human being.

For example, without deviating from it all the rest of universal truth, and here it was necessary to distinguish between the divine appearance which is unconditionally achieved and between the existence of this achievement and the presence of specialised time and place conditions.

This proposition and likewise how the logic of scientific research imposes requires demonstration the method and way in its occurrence and this is what Eckhart didn't ignore as he declared that the divine flow in the beginning must pass through uncreated channels that doesn't end to the nature of creatures; But rather it has a high rank in nature.

These methods are the son and the Holy Spirit and whenever it reaches to the abstract world such as the angels its role begins in supervising and preparing this presence in everything and likewise this research here tend to what's known in the islamic mysticism in the special side and this side is carried out by God and no one else and the presence of the essence in the worlds hierarchy just as it is decided.

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ORIGINAL RESEARCH PAPER

A Historical Inquiry in the Essential Knowledge for the Concept of "Rafiḍi"

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Abstract

SUBJECT AND OBJECTIVES: The key word "Rafiḍi" in historical sources comes in the form of "Rafiḍia", "Rafiḍian" and "Rafiḍis" and it is derived from the word "Rafiḍi" meaning to leave, and in the theological term of the opponents of the Imamiyya denomination, it is a title that refers to all Shia sects and sometimes to a specific group and sect of Shia and sometimes to those who express love for the family of the Prophet, is applied.

METHOD AND FINDING: In this research, which has been done by library method and review of documents, various sources of Shia and Sunni hadiths have been used and an attempt has been made to point out their role in Islamic history and civilization by explaining the concept of Rafiḍi. The importance of the discussion is especially evident from the fact that the Rafiḍi discussion has caused ambiguity among Muslims, so the main question of the article was where did the origin of this naming start and what period does it go back to?

CONCLUSION: In order to answer this basic question and the subject that helps to clarify the ambiguities in this area, this article was conducted with a historical approach to expressing the problem and exploring the nature and explanation of the discussion to reach the basic question of the research.

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Introduction

It may occur to some that in the religion of Islam there was a third branch called the "Rafiḍian", which has been neglected in historical sources; because many do not know which of the two branches Shiites or Sunnis belong to the "Rafiḍian".

The advantage of this research over other previous researches can be considered as expressing the difference between "Rafiḍia" and Shia synonymous words. Accordingly, the present study includes semantics, lexical and idiomatic meaning of "Rafiḍia", "Rafiḍia" beliefs and the difference between Shia synonymous words.

Theoretical and Idiomatic Foundations of "Rafiḍia"

The keywords "Rafiḍia", "Rafiḍian" and "Rafiḍis" have the following meanings:

1. **Rafḍh**
- leave working
- Doing scattered works
- Gathering in camel pasture; as people gather to travel
- Disrupting the order of camel pastures, when the wind gathers them in places and separates them.
- The disappearance of tears in the eyes, Disturbed eyes

2. **Rafiḍia**
- There is a strong tendency towards denominations and turning away from other denominations, which is common in the common language.

3. **Rafiḍian (Rafiḍis)**
- The soldiers who left their leader and went, every group of them is rejecting, and they are the ones who also have ideas and arguments called "Rafiḍia", and their relationship is "Rafiḍia". *(Farahidi, 1990, Vol. 7: 29)*
- It is the name of a group of Shiites who abandoned their commander during the war and left him alone. *(Bustani, 1997, Vol. 1: 416)*

Therefore, the keyword "Rafiḍia" is an Arabic word and a sarcastic nickname for a

group of Zayd ibn Ali ibn Hossein army who left him alone in the war. Some Sunnis ironically call all Shiites Rafidis; because they believe that they have abandoned the belief in the caliphate of three caliphs.

In general, the word comes from the root "Rafḍh" meaning rejection, and for the first time the Zaydis called the Shiites other than themselves "Rafiḍia"; because the Imamate of Zayd ibn Ali was rejected and it seems that this is where the name came from for the Shiites.

On the other hand, the general Shiites do not like the use of this word; because it has gradually deviated from its original meaning and has been considered an allusion to abandoning religion. In other words, the person in question has turned away from religion and is a synonym for the word "Khawarij" given to a group of Muslims. *(Ibn Khaldun, 1967)*

Throughout history, Islamic groups and denominations have always used obscene titles to expel their opposition groups, such as the lack of awareness of the masses in the Umayyad era and the policies of the rulers of that era, which has fueled this issue. Accordingly, the attribution of "Rafḍh" and "Rafiḍia" is one of such titles that some writers have attributed to the "Imamiyyah".

Terminologically, the meaning and concept of "Rafiḍia" is used in the following interpretations:

So, that is why "Rafiḍia" said that they abandoned religion. *(Ash'ari, 1980: 89, Footnote)* "Rafḍh" means abandoning the revelation and returning to the myths and superstitions of idolatry, and in other words, returning to the works and values of ignorance that a person named Abdullah ibn Saba and his followers have attributed; because he considered Imam Ali ibn Abi-Talib as a prophet and with this idea he rejected the religion of Islam. *(Dar al-Madani and al-Zuabi, Bita: 8-9)*

Some believe that the words "Rafḍh" and "Rafiḍia" were used from 122 AH during the

time of Zayd ibn Ali; as Baghdadi writes: The Zaidiyyah denomination is called "Rafiḍia". *(Baghdadi, 1948: 21)*

In Khwarizmi "Mafatih al-'Ulum" it is stated: The group that pledged allegiance to Zayd ibn Ali and then left him has been called a "Rafiḍia".

In "Al-Misbah al-Mounir" he writes: "Rafiḍia" is a group of Shiites in Kufa who left Zayd ibn Ali, then this title is applied to those who exaggerated the innocence of the "Sheikhein" and allowed mockery of the companions. *(Fayoumi, 1964)*

Over time, this title was also used about the "Imamiyyah" and was recorded in books of "Religions and Denominations"; as Abu al-Ḥasan al-Ash'ari writes: "They were called "Rafiḍia" by the "Imamiyyah", because they rejected Abu Bakr and Omar". *(Ash'ari, 1980: 89, Footnote)*

Al-Dhahabi and Hafez in "Tahzib", have referred to those who have mocked the "Sheikhein".

Baghdadi, after introducing the "Saboiyyah" as a "Rafiḍia", calls several other groups such as the "Imamiyyah" and the "Zaidiyyah" by this name; then he writes: The "Imamiyyah" and "Zaidiyyah" denominations are among the groups and denominations that are within the Islamic Ummah; but the "Saboiyyah" denomination is not one of the denominations of the Islamic Ummah, because Imam Ali has been called God. *(Baghdadi, 1948)*

This statement is used that the ratio of "Rafḍh" to "Imamiyyah" and "Zaidiyyah" is not correct; because they are among the Muslims and the "Rafiḍia" is one who is outside of Islam and the Islamic Ummah. In the books of denomination and religions, "Rafḍh" and "Rafiḍia" have been attributed to a group called "Saboiyyah"; then this title has been applied to groups such as "Zaidiyyah", "Imamiyyah", "Kaysanites" and "Ghulat".

Allameh Baghdadi says in "Al-Farq bayn al-Firaq" about "Saboiyyah":

> *"Saboiyyah" was a group of followers of Abdullah bin Saba who had no external reality.*

Asqalani writes:

> *"The one who puts Ali before Abu Bakr and Umar is a "Rafiḍia" and the one who is interested in Ali and considers him one of the best and superior companions is a Shia".* *(Asqalani, 1934: 333)*

The word "Rafiḍia" was also applied to those who loved and affection the Ahl al-Bayt; as Imam Shafi'i has said:

> *"If the love and affection of the Ahl al-Bayt of the Prophet is "Rafḍh", then people and fairies should be witnesses that I am a "Rafiḍia".* *(Fakhr Razi, 1934)*

This indicates that whoever loved the Ahl al-Bayt of the Prophet, although it is Sunni, was given the title of "Rafiḍia". Also quoting Beyhaqi, when Imam Shafi'i was told that a group of the Ahl al-Bayt did not like him and whoever quoted anything in this regard, he was called a "Rafiḍia", he composed this poem:

> *"When we consider Ali superior, we are accused of "Rafiḍia" in the eyes of those who are ignorant of the truth".* *(Shabrawi Shafi'i, 2003: 27; Shablanji, 1965: 115)*

On the other hand, Qazvini Razi quoted a quote from Badi Hamadani in which he said at the shrine of Ali ibn Musa al-Ridha:

> *"Although I am ideologically Sunni; but I am a "Rafiḍia" in your friendship and even if I am busy with the righteous caliphs, I will not be unaware of you Ahl al-Bayt".* *(Qazvini Razi, 1358: 218)*

Therefore, if the meaning is that because of the superiority of Ali over Abu Bakr and Umar of the word "Rafiḍia" is applied to Shia, it is clear that superiority does not cause abandonment of religion; because the superiority of Imam Ali over Abu Bakr and Umar among the Shiites is due to the reasons that make him superior to the caliph; as has been confirmed by some Sunni scholars, the virtue of the Majesty has been confirmed; like the scholars of Baghdadion, including Bushr ibn Mu'ammar, Abu Ja'far al-Skafi, Abu al-Hasan Khiya Mahmoud Balkhi and his students. Also, Juba'i from Sunni scholars said: "If the narration narrated by Taer is correct, Ali is better. *(Ibn Abi'l-Hadid, Vol. 1)*

He narrates that the Prophet asked God to bring the best person to his table, then Ali entered and both of them wanted heavenly food together.

Ibn 'Abd al-Barr has also said that the predecessors differed in the superiority of Abu Bakr and Ali; people such as Salman, Abu Dharr, Miqdad, Jabir, Abu Saʿid al-Khudri and Zayd ibn Arqam, Imam Ali is considered superior to others.

Therefore, if we consider superior as a criterion of "Rafḍh", we should consider the most of the predecessors and narrators of the hadith as "Rafiḍia", and this kind of approach is only due to prejudice; as one of the Sunni writers has said in this regard after quoting the virtues and perfections of Imam Ali:

> *Ali virtues cannot be denied and the denial of virtues and the relation of "Rafḍh" to its believers can not be done except from the fanatics.*

He also says: "If the narration of the Ali virtues is based on "Rafḍh" and abandonment of the Sunnah, nothing can be found from the narrators and the wisdom of the hadith, so avoid prejudice in religion and accept what is true and certain". *(Taftazani, 1957: 230)*

Some Sunni writers, in justifying this title, have relied on a narration that is considered by experts in the hadith studies to be false. The content of this narration is as follows: The Holy Prophet said:

> At the end Time, a people whose name is "Rafiḍi" will be revealed and they will reject Islam.

This narration is not reliable because of two reasons: It is not correct according to the document, as Al-Dhahabi, one of the Sunni scholars, says: This narration is fabricated and also Abu Aqil Yahya ibn Mutawakkil considered it weak and false and Ibn 'Abd al-Barr also stated that this hadith is weak for all All scholars of the biographical evaluation. *(Al-Beiruti al-Shafi'i, 1957: 115)*

Assuming the authenticity and soundness of the hadith, the Prophet did not specify a specific group to be considered a "Rafiḍi" group, Perhaps the meaning of the Prophet is the same as what is stated in another narration that appears from the land of Hejaz "Century of Satan" *(Taftazani, 1957)* and they are the ones who create sedition and corruption and invite Jews and infidels to the holy land of Islam and reject the true Islam.

The result of the discussion is that to clear that the relation of "Rafḍh" and "Rafiḍi" to the "Imamiyyah" is not correct; because the Shia have chosen no other way than the way of the Quran, Sunnah and Sireh. in this regard, Imam Sadiq said:

> What happened to them with you, what do they want from you, and why do they take fault and call you a "Rafiḍi"? Yes! I swear by God, you rejected the lie and followed the truth. *(Mu'izzi Malayeri, 1995, Vol. 1: 10)*

It is clear here that the divisive hands among the Muslim Ummah promote such titles in order to change and tarnish the image of the school of the Ahl al-Bayt of the

Prophet.

Therefore, the word "Rafiḍi" has also been applied to those who have loved the Ahl al-Bayt; as an example was quoted from Shafi'i.

In general, it should be noted that this term does not appear in the hadiths of the Prophet and is a title given by one group to another.

Opinions of the Rafiḍis

In order to show the incorrect of the relation of "Rafiḍi" to the Shia, it is necessary to briefly refer to some of the beliefs that have been expressed in the written works of "Religions and Denominations" as the beliefs of the Rafiḍis; because the "Imamiyyah" do not believe in any of these beliefs; But rather consider them to be false beliefs.

Baghdadi describes the Rafiḍis views as follows:

1. The relation of a prophet to Ali and the relation of error in conveying the revelation by Gabriel in such a way that the Quran was revealed to Ali and Gabriel mistakenly read it to the Prophet.

2. Exaggeration about Ali ibn Abitaleb; so much so that they doubted his death and said that Ali had hidden and ascended to heaven like Isa ibn Maryam and thought that he was God and this belief spread to others such as Kaysanites and Khattabiyya and they considered Mohammad ibn Hanafiyyah and Imam Sadegh as God *(Dar al-Madani and al-Zuabi, Bita: 8-10)*

3. Prohibition of camel meat. *(Dar al-Madani and al-Zuabi, Bita: 16; Baghdadi, 1948: 223)*

In a general summary, and considering the study of historical documents, it can be clearly concluded that the "Imamiyyah" are separate of the beliefs expressed, and in this regard,

the school of Ahl al-Bayt was oppressed and historians and writers of "Milal wa Nihal", have not been observed justice in this regard.

The Difference between "Rafiḍi" and "Shia" Synonyms

The word Shia is a general concept that by accepted definition, includes all Shia denominations and groups such as the Zaidiyyah, the Kaysanites, and the Isma'ilism; but there are other words that differ from this general concept. The following are some synonymous words and their differences with the word "Rafidi":

1. Rafiḍi

"Rafiḍi" means rejecting and leaving something. Shia opponents often use the word to denounce and slander. *(Ameli, 1960: 43)*

It has been said about this word: Since the Shiites rejected the caliphate of the first two caliphs, they are called Rafiḍi. *(Ash'ari, 1980: 16)*

Some also believe that Rafiḍi refers to Shiites who left his camp due to Zayd relatively flexible stance on the first two caliphs during his uprising. *(Mashkour, 2011: 59)*

Whichever of the two meanings is accepted, the word "Rafiḍi" is not synonymous with Shia in the general sense; because this word does not include groups of Zaidiyyah.

2. Ja'fari

Imam Ja'far Sadiq, with his great efforts, gave a special jurisprudential and theological identity to the Shiites who believe in the leadership of the infallible Imams; hence, the Shiites who benefited from his teachings became known as "Ja'fari". Today, the word "Ja'fari" is synonymous with the "Twelver" Shiites; but according to some, the Isma'ilism are also included, because they believe in the Imamate of Imam Sadiq.

3. Imamiyyah

In the time of each of the infallible Imams: The Shiites who believed in his Imamate from the children of Fatimah bint Mohammad and continued

this trajectory until the Twelfth Imam, were called "Imamiyyah". Imamiyyah in his historical course according to different times, had other meanings such as synonyms with Shia in the time of Imam Ali; but today it has the equivalent meaning of "Twelver". *(Shahrestani, 1956, Vol. 1)*

4. Proper

This word is mostly used in jurisprudential texts and it is in contrast to the popular word meaning the majority of Muslims and means Shia. The more special meaning of this word in the jurisprudential texts of the "Twelver" or "Imamiyyah" is that they derive their jurisprudence from the twelve infallible Imams.

5. Alawi

It seems that this word sometimes referred to the Shia theological tendency in the sense of believing in the superiority of Imam Ali; but later it was used more in the relative sense, which is the expression of the relative dependence of individuals on Imam Ali .

6. Fatemi

This word is mostly used in a relative sense and is used to explain the distinction between the children of Imam Hasan and Imam Hossein from the children of Mohammad ibn Hanafiyyah, to whom those who attributed themselves; because Mohammad ibn Hanafiyyah was not one of the children of Fatimah bint Mohammad, although he was among her children.

7. Talebi

This word has a relative meaning; but its scope is more than the previous two words. "Talebi" means the children of Abotaleb, whose children are included through other than Imam Ali. The exact understanding of this word is obtained by studying the book "Maghatel Al-Talebin" by Abolfaraj Isfahani, in which he mentions the uprisings of all the Taliban, including the uprisings of the sons of Ja'far ibn Abotaleb.

Conclusion

During the life of the Holy Prophet, there were no religious differences among the Muslim Ummah; however, after his death and from the very first day, the dispute over the caliphate and Imamate divided the Muslim ummah into two branches, Shiites and Sunnis.

Therefore, the vacuum of authority and belief leader accepted by all Muslims is the first reason for the differences and the emergence of various senominations, including the Rafiḍis, and the origin of it.

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ORIGINAL RESEARCH PAPER

History of the Basics of Sovereignty and Research on the Establishment of the Government (Relying on the Established Government in the Safavid Era)

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ARTICLE INFO	Abstract
	***SUBJECT AND OBJECTIVES*:** Sovereignty is a power from which the legal order derives and is not subject to external norms or pre-norms and there is no power higher of it; Sovereignty also gives existence to the government and is inseparable from it. ***METHOD AND FINDING*:** Internal sovereignty includes the authority of the government, which is used to govern of the country's political board and the exercise of power is used to pursue the interests and affairs of citizens. On the other hand, external sovereignty requires the denial of any affiliation or obedience to other governments. Considering the political system of any society, two types of governance can be expected. By regarding this explanation, in the present study, by examining the history of the basics of the government and the establishment of the government, the Safavid government was studied and analyzed as a case study and using the course of historical developments with the qualitative research method.

*CONCLUSION***:** In the meantime, the Safavid era and the Safavid government as a part of the history and civilization of several thousand years of Iran, to achieve the goal of sovereignty can be considered and studied by scholars; a sovereign that considered himself a messenger of God and worked hard to dominate and expand the realm under his influence. A group of religious scholars and leaders of that time also confirmed the connection of this government with the extraterrestrial calculations considered by the Safavid rulers, because with the formation and establishment of this government, a glimmer of hope to achieve the goal and stabilize the religious position in Iran at that time, gained legitimacy, which indicates the mutual support between this group of Safavid rulers. Therefore, this group helped the government and the Safavids also acted according to their perception of religion.

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16	3	(Iran, Iraq)

Introduction

Regarding the role of Shia movements in the establishment of the Safavid state so far, scattered research has been conducted in various sources and no comprehensive and coherent research has been reported on this issue.

In this article, first the concepts discussed in the research are explained and then a review of past research and internal and external sources is made.

Sovereignty is the supreme power of command or the ability to exercise a will above other wills. In other words, power arises from the freedom and independence of the state-country, which can regulate its foreign and domestic affairs by exercising its sovereignty.

Sovereignty is a power from which the legal order derives and is not subject to external norms or any pre-norms and there is no power above it. Sovereignty gives existence to the state and is fundamentally inseparable from it.

Internal sovereignty includes government powers that are exercised to govern the political body and exercise power to pursue the interests and affairs of its citizens. Foreign sovereignty also requires the denial of any dependence or subordination to other states.

Sovereignty is limited by international law. The right of sovereignty, if it is in the possession of an individual, it is called absolute; if it is in the hands of a few, it is called oligarchy, and if it is in the hands of the people, it is called democracy. *(Aghabakhshi, 2008: 265)*

Theoretical Foundations of Research

1. Government

Government, is the special social system, according to which a number of human beings work together to achieve a relatively specific set of goals, that is, they make decisions and put them into action. Administration also reflects the process of implementing decisions and organizing the government of a country.

Administration in the material sense of the word is the sum of the activities of the administrative police and the services that are administered by the government or under its supervision. Organizationally, it is a group of real or juridical persons who participate in the implementation of administrative activities materially. *(Aghabakhshi, 2008: 7)*

2. Theocracy

There are three types of theocracy:
- A government that considers God as its supreme ruler and considers the clergy to be the executors of divine commands.
- A government whose main rulers are religious leaders.
- Political and religious theory that the religious government is right and the law is correct, the same law that was communicated to the people by the prophets and God is the author of it. According to this theory, religion and politics are not separate and divine

limits and laws must be applied to the people. *(Ibid: 388)*

3. Sharia Government

Sharia government is a government in which the authority to run the country is in the hands of religious leaders and sharia rulers. *(Ibid: 216)*

4. State

State has various meanings, which are as follows:
- The political organization of society, which consists of the government, the people and the land with certain borders. Without one of these three elements, the state will not exist. The state is the agent and indicator of the power of the government or the mechanism through which the state operates. The word is also used to mean government.
- A power that arises from society and places itself above society and has legal, political and economic meanings, and

its constituent factors are society, governmental territory and governmental organization.

- A political-legal institution that is at the top of a pyramid of power of a country and has the exclusive right to use force legally.
- According to Marxists, the state is a machine to maintain the sovereignty of one class over another. The building of the machine or apparatus of the government consists of the bureaucratic section, which is the employees, and the coercive section, which is the army, the police, the courts and the prison, and helps the bureaucratic section to enact laws and regulations for the benefit of the exploiters. The historical type of government is determined by which class holds the ruling power, which are four types: slavery, feudalism, capitalism and socialism. The first three types are based on private property and exploitation, and the fourth type emerges as the support of the majority of the people over the exploiting minority. The form of government of a government is the structure, manner of formation and powers of the highest government officials. For example, the form of a capitalist state may be republic in one country and monarchy in another.

- A geographical unit that has internal order and external independence and to establish national goals, establishes reciprocal relations with similar units. The existence of a country depends on the existence of population, territory and state.
- It is means the state and as one of the constituent units of a country which has a federal government. *(Aghabakhshi, 2008: 373-374)*

5. National Sovereignty

The main concept of national sovereignty is that no institution can claim its power from a authority other than the nation, and the nation, which has real power, can delegate its implementation to whomever it wants, therefore, no individual and no class of people can rule unless it is represented by the nation. With this right, every state is completely autonomous in the political realm and within its own interests, and is not accountable to any higher authority. *(Aghabakhshi, 2008: 254)*

6. Sovereign

Sovereign means the person, pillar or apparatus to whom sovereignty has been delegated. In monarchical governments, is a person who performs the duties of the head of state. *(Ibid: 369)*

7. Territory of Sovereignty

In cases where the right of sovereignty includes jurisdiction over all individuals and other issues within the borders of the country, it is called territory of sovereignty or territorial qualification. In other words, the qualification of the state firstly discusses the people living in the land, secondly the objects found in that land, and thirdly the things that happen in that land. *(Ibid: 387)*

8. Ethnic

Ethnic is a human-racial group that has a special group language, culture, way of life and aspirations within the framework of a large racial branch, in a way that it can even be distinguished from other racial groups. For this reason, sometimes the same ethnic group means a national group or its equivalent. *(Ibid: 131)*

9. Movement

Movement or action, relatively regular and lasting group behavior to achieve a certain socio-political goal is based on a clear plan that may be revolutionary or reformist. *(Ibid: 246)*

10. Religious Movement

A religious movement is a social movement that has a religious purpose. *(Aghabakhshi, 2008: 334)*

11. Territory

Territory is a geographical space that is limited by certain boundaries and in which the power and sovereignty of the state-country is exercised and it is a part of the surface of the earth that forms the framework of function and the field of existence of the state-country.

Territory is the necessary spatial format in which the population of any country is located. In other words, the human community is settled by the blessing of the territory and in connection with it, and live on part of the earth. The concept of homeland emerges from this relationship that is established between the human group and the Territory; therefore, for the existence of the state-country, the stability of the territorial situation is, of course, relatively necessary.

Relative because this framework changes in terms of expansion or limitation, which the history of countries has shown this fact well; but in any case, the factor of territory is undoubtedly a necessity for embodying the concept of state-country.

In relation to the existence of the state-country, the factor of territory has been discussed a lot, in which four important theories are briefly stated:

A. Territory as a Structural Factor of the State

This theory considers the territory as one of the constituent factors of the state-country and an integral part of its nature. Jellinek writes: "The state is a piece of territory and a piece of humanity". In addition to Jellinek, people like Carre de Malberg and Hauriou, see the state-country as consisting of land, population, and political power.

B. Territory as a Subject of Political Power

Proponents of this view have taken two different directions in their perceptions:

- Some have exercised political power in the territory on the occasion of the existence of real property rights; that is, they have considered the relationship between the state and the territory as the relationship between the property and the property case.

- Others have attributed the exercise of this power to real sovereign rights. However, the state-country can own part of its territory; but the authority it exercises over the entire diameter of a country is another matter. In other words, the authority of the state also applies to those parts of the territory which it does not own; therefore, then, the relationship must be based on the nature of sovereignty, and not ownership. *(Ghazi, 2019, Vol. 1: 207-212)*

C. Territory as the Boundary of Sovereignty

Territory-Area theory is a reaction to the previous theory. According to this view, the territory is the only area and framework within which the sovereignty of the state is exercised. According to Leon Duguit, territory is the material realm of the real actions of governments.

D. Territory as a field of Government Qualification

Kelsen, Werdrooz, Borken, and Charles Rousseau are among the scholars who see the territory as a position and scope of government qualification. territory in this sense, is a piece of territory within which a system of regulation and enforcement of special rights is enforceable; the framework within which

the will of the ruler and the actions of the government flows.

12. Legitimacy

Legitimacy in the word means "legality" and "in accordance with the law", and although its lexical root is derived from "sharia" and is also rooted in words such as "sharia"; but it is not dedicated to the followers of religion and sharia and is a term in the philosophy of politics.

Legitimacy refers to "rightfulness" and is the rational justification of the actions of the government by the ruler, in other words, a feature in the system of government by which the ruler considers his rule to be correct and people consider it as their duty to obey the government.

Legitimacy is the answer to the question of why some have the right to rule and others are obliged to obey them, and what characteristics and qualifications should a ruler have in order for his ruling to be effective?

These questions indicate that in any society, according to the common beliefs in that society, only a few people have the authority to rule, and if they enact or command a law, it is due to their right and the obedience of the nation is due to their belief. It is to the qualification and dignity of their governing actions.

13. Political Power

Political power is one of the most basic conditions for the existence of a state-country; As the state-country can be defined as follows: It is an organization with a normative power that can rightfully possess the exclusive means of using physical coercion and apply it to the human group within the borders of its territory. *(Ghazi, 2019, Vol. 1: 207-212)*

Power, according to Andre Hauriou and Lucien Sefez, is the force of will that exists in those who rule over a human group, and rulers of government can use their qualification to impose themselves on all

existing powers in society; of course, the political power of the state is unquestionable in terms of the practical superiority of material and spiritual means, such as economic and weapons resources, as well as the obedience of the people or in some cases, the legitimizing support of public opinion over other powers.

Political power, along with the formation of society, is manifested through social relations and is exercised in a higher and more organized way along with the transformation and complexity of societies.

Power is basically based on two factors: coercion and belief; Of course, in practice, belief can also be used as a coercive factor; because the factor of coercion does not act alone and is often used in conjunction with the factor of belief. *(Ghazi, 2019, Vol. 1: 207-212)*

Coercion means any external factor that puts pressure on a person from outside to obey the ruling class. This coercion is often material. The existence of the police, the army, the courts and punishment on the one hand and the pressure of customs and traditions or the power of propaganda on the other hand are its manifestations.

Various forms of coercion also include:

- Social pressure including rational factors and irrational factors
- Material obligation includes physical compulsion, compulsion through personal attraction and economic compulsion
- Propaganda or compulsion by persuasion

Another factor and source of citizens obedience to the dominant power is the belief in the role of power or those in power; a citizen who believes in the correctness, righteousness, and service of the rulers of power, more or less respects the achievements, rules and standards set by them and the ways and means of functioning of the governing body. *(Ibid)*

The following discussion is a brief look at the issue in the context of power and belief:

A. The Theory of Sovereignty as the Foundation of the Belief to Power

Sovereignty is the supreme power of command within society and the power of independence and denial of dependence outside it and belongs to the highest authority.

This authority is either due to a supernatural force that is transmitted by the highest authorities of the government to the officials and lower levels according to the rules and regulations of Sharia, or is raised and torn from the strata of the people, which starts from the bottom of the social pyramid and turns and climbs to the top of the pyramid.

In the first view, sovereignty has a descending aspect and in the second view an ascending aspect. The totality of society depends on either of these two doctrines, which can guarantee the establishment, stability and permanence of power.

B. Theories of Divine Sovereignty

The oldest belief in the origin of power is of supernatural origin, to the extent that Bossuet has defended it in "Bibe" politics. According to this source, the power of rulers comes from the Creator of the universe, and the will of the essence of God is involved in entrusting the task of rule and the source of power to an individual or to a particular group or class. This is the theory that has come to be known as theocratic sovereignty in the context of divine law.

Theocratic sovereignty has taken three different forms throughout history, as follows:

- The Human-Divine Form: In this view, the ruler claims a divine nature. He is clothed in human clothes and has descended on the earth to take the destiny of the creators and their life and death in his power and to guide them according to his will. Such rulers did

not come from God; Rather, they themselves, are embodied and materialized, and directly assume the head of sovereignty and power.

- Form of Prophecy: The prophets have a mission from God to convey the divine rules and systems to human beings and to guide the misguided, the polytheists and the infidels to the path of truth and righteousness and goodness and happiness in this world and in the hereafter. All the messengers of God, according to the rules and regulations that they have brought to mankind, belong to this group.

- Divine Providence: From the Middle Ages onwards, the idea has been raised that rulers are at the forefront of affairs according to the providence of the essence of God and predestination. The God does not determine them directly; Rather, because all power belongs to God, He gives the destiny of human beings and the rule over them to a particular persons or person. *(Ghazi, 2019)*

14. State-Country of Simple
This term refers to state-country that have a single center of political performance. Political power is exercised in the totality of its powers and duties by a single legal entity, which is a simple state-country.

All individuals under the banner of a unified government exercise political authority and are governed by a constitution throughout the territory. The fabric of power is inseparable and indivisible. According to Andre Hauriou, simple states are sets of states and are not divided into parts that can be called separate states.

Thus, the general tendency is primarily towards unity and homogeneity. The path to centralization and integration begins at the very beginning of

the birth of the state; it means,at the first a center of gravity of power is created and then this center begins to absorb and digest all other centers.

The emergence of state-countrys has emerged from the interior of Feudalism systems at the same time as the disappearance of numerous decision-making centers and minor political powers. The simple or integrated state-country is born of such an evolution; therefore, this form of government has been the most common type from the past to the present. *(Ghazi, 2019)*

Introduce and Critique Past Sources and Research

1. **Internal Resources**
   - "The World of Safavid Views", Shukri (1944); In this book, although there are references to the lineage of Shah Ismail from Sheikh Safi, the Khans of Turkestan, the Timurid and Ottoman sultans; But most of it is about the work of Shah Ismail and the description

of his heroism and conquests; but not in an accurate historical way; But rather in the style of storytelling with slang expressions and more or less erroneous material and resulting from mistakes in historical issues.

It seems that this book is a narrated version and based on the history of Sheikh Safi's family, who provided the correct conjecture of the book editor of one of the Shia people with the appearance of a believer but little knowledge.

It is possible that the book was written for the purpose of narration and storytelling in a coffee shop. No information is available on the name of the author; however, it is clear that the book was written in 1676, which is the 10 year of the reign of Shah Suleiman and the beginning

of the last 50 years of the Safavid dynasty.

- "History of the World of Amini's Views", Roozbehan ibn Khanji (1960); one of the first-hand historical sources is the rule of the Aq-Qoyunlu Turkoman, especially during the reign of Sultan Ya'qub, the son of Uzun Hasan, and the early rise of the Safavid, especially the actions of Sheikh Junayd, Sheikh Haydar and Shah Ismail and the events of their time. The opposition and resentment of the author of the book towards the Safavid dynasty is well known and is evident in the contents of the book.

The most important historical topics of the book are Uzun Hasan and his characteristics, disputes after his death over the succession, how Sultan Khalil son and his successor Uzun Hasan came to power and his actions to strengthen his kingdom, the struggles of Sultan Ya'qub, brother of Sultan Khalil and the third child of Uzun Hasan for gaining power, the political and social situation in the areas under the rule of Sultan Ya'qub, his conquests and the way of governing the territory of the rule of Sultan Ya'qub and the rebellions of his time and the suppression of the opposition by him in detail Sheikh Safi al-Din Ardabili and the survivors, the struggles of Sheikh Junayd and Sheikh Haydar to gain political and military power, power and moral influence of Sheikh Junayd and Sheikh Haydar in their followers and their connection with the Uzun Hasan family, their wars with the Shirvanshah, Sultan Ya'qub support of the Shirvanshah and

the assassination of Sheikh Junayd Sheikh Haydar.

This work is also a valuable guide for understanding the social classes, positions and occupations of the court and the tribes of that time.

- "Khulasatu al-Tavarikh", Ghazi Qomi (1964); the historian of the 10 century AH, who claims to have written the history of the world from the fall of "Adam" to the Safavid era; But the first 4 volumes of this work have not yet been found in any library and only the 5 part, which is Safavid history, remains.

Ghazi Ahmad father, Sharaf al-Din Hosseini, was one of the secretaries of Shah Tahmasp government and received the title of secretary from the "Mirmanshi", and when Sam Mirza was appointed governor of Herat, Sharaf al-Din was appointed his secretary.

In 1567, Ghazi Ahmad and his father participated in writing the Ottoman king reply letter, which was considered the joint work of him and his father, and after the death of Shah Tahmasp, his successor, Shah Ismail II, he was given the responsibility of writing Safavid history, and when he died, he followed this work.

In addition to administrative services, he found various jobs such as auditing the Varamin blockat and Get the Sharia office or the Ministry of Justice and saw many incidents. The prose of "Khulasatu al-Tavarikh" is mature, fluent and relatively simple, and includes historical events up to 1607.

- "Ahsan al-Tavarikh", Rumlu (1965); two of the 12 volumes of this book are valuable history

based on the events of the historical events of Iran and the India and Ottoman countries, along with the biographies of scientists, elders, poets, ministers and the year of their death. The 11 volume began in 1405, coinciding with the beginning of the reign of Shahrokh, son of Timur, and continues until the dawn of the government of Qara-Qoyunlu and Aq-Qoyunlu and the mention of the kings of these two Turkoman dynasties.

The 12 volume continues from the beginning of Safavid government and mentioning the kingdom of the early sultans until the beginning of the reign of Shah Mohammad Khodabanda.

It seems that the author was one of the admirers of Shah Ismail II who was killed by the agents of the new king and the book is therefore unfinished. The author was in the royal apparatus at that time and he had a "Ghurchi Bashi" position, and was in the middle of the 5 decade of his life; because in the events of 1531, he has stated his birth in this year.

– "History of Jahanara", Ghazi of Qazvin (1976), is an Iranian jurist, historian and poet whose family first lived in Saveh and then settled in Qazvin. This book is called Shah Tahmasp Safavid and is written in Persian. This book, which is a general history and contains historical events up to the year 1565, is one of the useful sources in terms of including the historical events of the 10 century AH, especially the history of different regions of Iran. The content of the book is in

three parts: biography of the Prophet and the Fourteen Infallibles, information related to the history of Iran before and after Islam and the history of Safavid.

- "Iranian Civilization in the Safavid Period", Norouzi (2012); the topics of this book are the ups and downs of the Safavids, the structure of society, the administrative and business organization, the administration of the provinces, income and expenditure, army, trade, roads, agriculture, religion, science and thought, art, industry and architecture.

- "Social History of Iran: From the Beginning to Constitutionalism", Nozari (2015); in the first volume of the book, the author has tried to clarify the motivations of human beings and the relationships they have established with nature and among themselves in order to satisfy the needs of life, using various sources, including primary source, and etc., and in this regard, discuss human motivations and the consequences of their actions, which always require to attend the interdependence of social relations, and the laws that regulate historical changes and are clarified through these relations.

The author has studied all historical periods from Zoroastrians and Achaemenids to the Qajar period. Also in this book, there have been detailed discussions about the emergence of the Safavid dynasty and how this government was formed.

2. **External Resources**

- "The Role of Anatolian Turks in the Formation and Development of the Safavid State", Sumer (1973); the author is a professor of history at Istanbul University, one

of the most prominent scholars of the history and culture of the Turks of Asia Minor.

The present book is the result of many years of study and research by the author on the social history of Anatolian Turks tribes and nomads.

He has tried to show the role of these tribes in the 16 century, coinciding with the 10 AH, in the formation and development of the Safavid state, and if some of the inaccuracies of this research are omitted, there is less evidence that speaks so carefully of the Anatolian Turks; Turks who emigrated to Iran on the eve of the formation of the Safavid state and after that.

This book includes an introduction and 4 sections: The reign of Shah Ismail I, the reign of Shah Tahmasp, the reign of Shah Ismail II and Mohammad Khodabanda, the reign of Shah Abbas I. In this book, in order to separate other Shia populations from the constituent elements of the Safavid state, in many cases they have been called "Qizilbash".

- "The Emergence of the Safavid State", Mazawi (1990); this historical book deals with the factors and backgrounds of the emergence of the Safavid dynasty and includes 5 chapters that have a historical passage on the Ilkhanate period, Shia in the Mongols era and the Sufism way in Ardabil.
- "History of Iran: Safavid Period"; translated from the University of Cambridge by Azhand; this book is one of the important sources for master and doctoral degrees in the history of Iran in the Safavid period, which is the Persian translation of the Safavid section of

the 7 volume collection of Iranian history. The book consists of 12 chapters, each of which has been written by one of the experts and specialists in Safavid history.

The material begins with a study of the contexts of the emergence of the Safavid dynasty in Iran and a description of its organizational system, and while analyzing the causes and how the Iranians began to contact the Europeans, he has researched in the field of trade, science, religion, intellectual and philosophical and theological activities, textile, architecture and literature of Iran in this period. The book concludes with photographs of works of art, architecture, miniatures, as well as bibliography and a list of persons.

- "Safavid Iran", Savory (1999); he is a retired professor at the University of Toronto and his field of work is Iranology, especially during the Safavid period, and he has written many books in this field. What has occupied the author's mind in this book is how the Sufi sects came into being, why they spread so much, and how the Sufi sect was able to gain many followers even beyond the borders of Iran.

This book consists of 10 chapters in which it deals with theocracy, the reign of Shah Ismail I, internal conflicts and foreign enemies, relations with the West, the flourishing of art in this period, the social and economic structure of the Safavid state and the intellectual life of that period Safavids are discussed.

According to Savory, the most important source about Safavid history is the book "Shah Abbas

Kabir" by the Safavid historian Iskandar Beg Munshi. This work, which is a kind of "Safavid General History" or "Safavid Generality", has a special place among the readers of the Safavid historical period, and this, of course, has been doubled by its translation. This work is important book because it deals with political, social, economic, cultural, artistic and commercial issues, and since most of the sources used by the author are Western sources or references, it can be said that the author wrote Safavid history from the perspective of strangers; although Western historians have also used Persian sources, it must be said that the reconstruction of those Persian sources has been done in a Western style; so this work is the history of Safavid from the point of view of Europeans.

- "Travelogues of the Venetians in Iran", Zeno (2002); it consists of 6 travelogues, 5 of which were written by 4 Venetian ambassadors and one by an unknown merchant from the same country. These people came to Iran during the reign of Uzun Hasan, the founder of the Aq-Qoyunlu dynasty and Shah Tahmasp, the second prince of the Safavid dynasty. The main mission of the ambassadors was to provoke Iran into a war with the Ottomans and to prevent the development and expansion of the Ottoman Turks influence in Europe.

The reports of this group are a complete description of the court of Shah Tahmasp I. In their reports, they provide interesting information about the regions and countries of Iran, the

products, the temperament of the people and the Shah himself, the state of government and court, the customs and traditions of Iran, the administration of the judiciary and the government of Iran.

- "Research in the History of Safavid Iran", Savory (2003); this work contains 16 articles by prominent Iranologists, especially Safavidlogists, which the author has prepared during his research and studies and presented in scientific conferences.

The author has sufficiently mastered the main sources of Safavid history with sufficient mastery of Persian language. In this work, the contents of the history of Safavid Iran are briefly summarized; however, due to the fact that in some cases the contents of the previous book needed to be explained in more detail, this work has met this need.

This source has been used in preparing religious geography and shaping the contents of the second chapter of the research.

- "Chardin Travelogue", Jean Chardin (2014); he is a famous French tourist whose father was a jeweler. During his continuous travels to Iran, he learned Persian and was supported by Shah Abbas II.

During his stay in Iran, he continued to study the political, social and military situation in detail, and with the help of a painter named Gerloo, he produced exquisite images of historical buildings and costumes of that time, and finally in 1670 with a collection he returned to France and published the book on the "Coronation of Shah Suleiman the Safavid".

He returned to Isfahan again in 1673 and after

4 years in Iran left for India and then went to Europe via Cape of Omid Nik. At this time, Chardin left France for England, where he spent the rest of his life, due to Louis XIV persecution of Protestants.

During this period, he compiled notes of his travels and because he was familiar with Persian calligraphy and language, he used many texts of manuscripts in compiling the contents of his travelogue, and this is one of the prominent advantages of his travelogue.

The disadvantage of Chardin detailed travelogue is that despite knowing Persian and Turkish, which was common in some cities of Iran at that time, he did not penetrate into the depths of Iranian society due to his association and conversation with elders, nobles and courtiers.

In 1686, the first volume of his travelogue was published in London, and its full volume was first published in 1711 as the "Chardin Knight Travelogue" in Iran and the East Indies in Amsterdam. Among the tourists who have come to Iran, the one who has been able to write the most comprehensive description of the social and political situation in Iran is without a doubt Chardin, and no European traveler is as familiar with the civilization and culture of Safavid Iran as Chardin.

Chardin travelogue is one of the most detailed and best travelogues and is considered one of the most useful sources in the history of Safavid era.

Conclusion

In the early 10 century AH, the Safavid dynasty, based on the Shia religion, formed an independent Shia-Iranian state and confronted the two Sunni governments on both sides, which were Ottoman and Uzbek.

The Safavids, because they considered themselves sent by God, tried to achieve their goal. A group of scholars who, with the emergence of this government, saw a glimmer of hope to achieve the goal and stabilize the Shia position in Iran, the legitimacy of which the government could only survive, helped this government, the Safavids only on the basis of they practiced their perception of religion. They were able to easily achieve their goals by taking advantage of the extensive experience provided by previous Shia movements.

The Safavid tendency towards Shia and then its recognition as the religion of sovereignty over Iran began with political motives and spread to religious contexts. The result is that there has been a system of mutual influence and coexistence between Safavids and Shia.

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